MAHATMA
A Pictorial Chronology

Bharatiya Vidya Bhavan, USA

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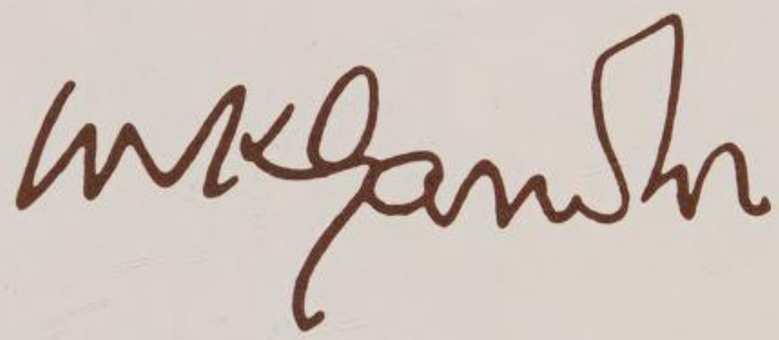

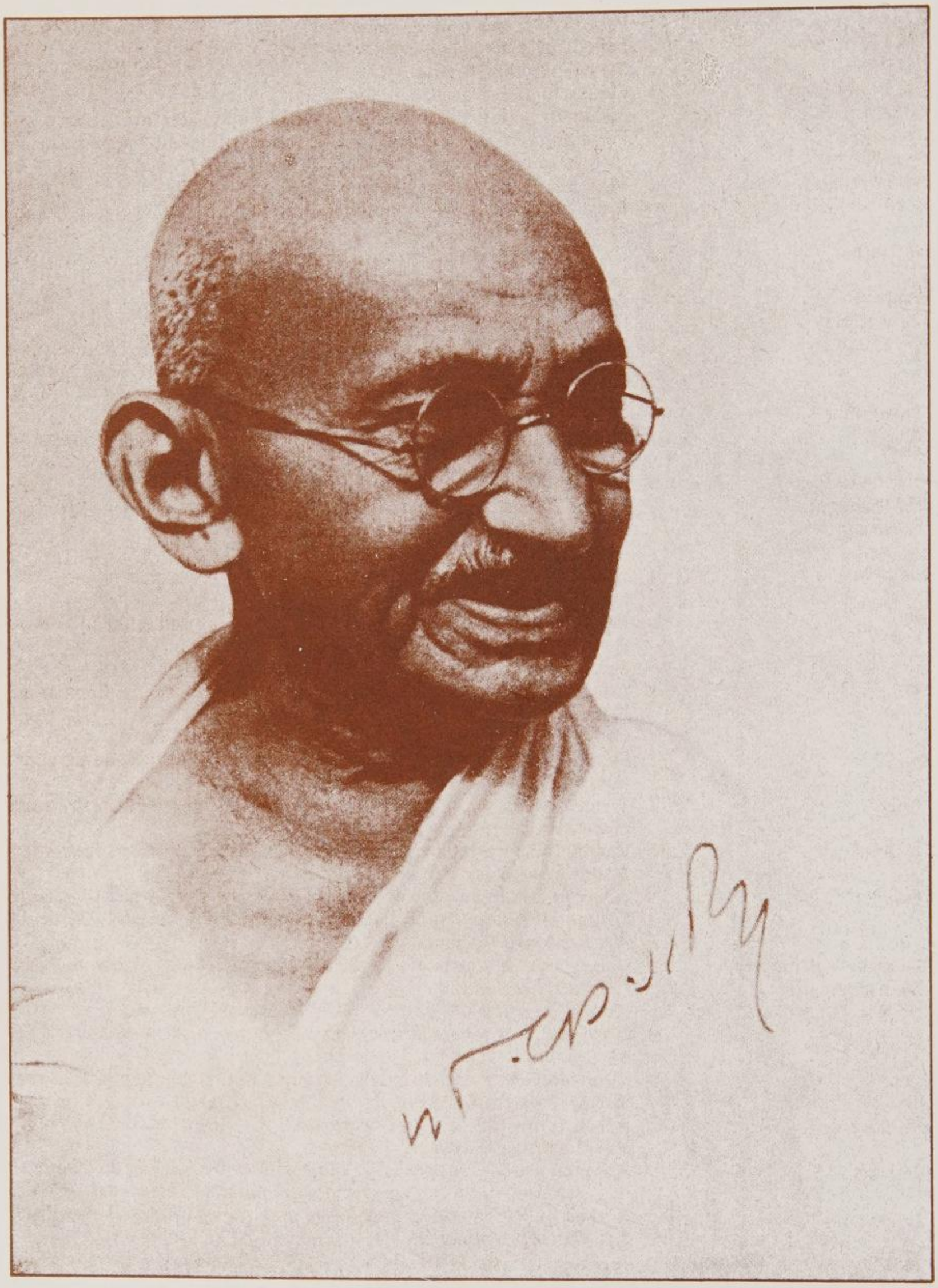

MAHATMA

A Pictorial Chronology

(1869-1948)

BHARATIYA VIDYA BHAVAN, USA
1994

125th Birth Anniversary Commemorative Volume

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Compiled and Edited by:
Dr. P. Jayaraman

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God is Truth
The way to Truth
lies through ahimsa
(non-violence)
sabarmati
13.3.27
M K Gandhi

INTRODUCTION

It is a great pleasure to present this publication to commemorate the life and thought of Mahatma Gandhi in this 125th anniversary year of Gandhiji's birth.

Living as we do in uncertain and tense times when ethnic divisions are pronounced in many quarters and irrational violence is all too common place, we need to be reminded of the power of *satyagraha* as both embodied and lived by Mahatma Gandhi. Steadfastness in the pursuit of truth; non-violence in one's dealings with one's fellowmen; the moral inseparability of means and ends; in these three linked principles, Mahatma Gandhi's legacy to us is a challenge to find a better way than we generally tread, toward more tolerant, less combative human relations and toward a more just and peaceable ordering of human affairs.

It is most fitting that Bharatiya Vidya Bhavan should in this 125th anniversary year honor the memory of Mahatma Gandhi and pay tribute to his legacy. The founding of the Bhavan in Bombay in 1938 by Dr. K.M. Munshi was inspired by Mahatma Gandhi, and his moral vision continues to be a guiding light for Bharatiya Vidya Bhavan and its members worldwide.

2 October 1994

Robert F. Goheen
Chairman, Bhavan, USA

FOREWORD

An apostle of peace; An epitome of all that is true, good and noble in India's ageless culture; a symbol of the immortal, authentic voice of India of the ages; A sage who dedicated his whole life to serve and save mankind and who spared no opportunity to redeem man from evil; A prophet of the power of love; In the words of Dr. Martin Luther King Jr. the first person in history who lifted the love of ethic of Jesus above mere interaction between individuals to a powerful and effective social force; Father of the Indian nation whose powerful weapons were non-violence and satyagraha to fight the then greatest power on the earth; He was Mohandas Karamchand Gandhi - popularly known as Mahatma Gandhi or affectionately called Bapu by millions of people, who was born on October 2, 1869 and died on January 30, 1948.

The Bhavan's founder Dr. K.M. Munshi observed, "Patriots may call him "Father of the Nation"; historians may call him the "Liberator of India". However, it must not be forgotten that he was a Mahatma in the line of the great men who stood, fought and suffered for vindicating the moral and spiritual values against the forces of barbarism. To a world dominated by what Aldous Huxley calls "the false doctrine of totalitarian anthropocentrism and the pernicious ideas and practices of nationalistic pseudo-mysticism, Gandhiji gave a new technique of spirituality in action. Gandhiji was a unique blend of a mystic, apostle and prophet.

True, he was a Mahatma whose goal of life in general was the creation of universal brotherhood and peace and in particular, to make the Indian nation free from the alien rule as also from many superstitions and social evils. He was a man whom Winston Churchill called in scorn and contempt, a 'half-naked fakir' but who actually taught in all sincerity the doctrines of truth and non-violence, and dared to challenge the mightiest empire of the world, for the freedom of India with only the weapon of non-violent non-cooperation. He grew slowly like a mountain emerging from clouds of mists to dominate the whole landscape of our world. India and the world recognized him as the greatest national and world leader.

Mahatma's life from the beginning was filled with various significant events which made him a Karmayogi and saint of the century. He was one who not only preached but also practiced.

In commemoration of the 125th birth anniversary of this saint and sage of the century - Mahatma Gandhi, the Bharatiya Vidya Bhavan, USA is proud to bring out this special publication - MAHATMA: A PICTORIAL CHRONOLOGY - a collection of Mahatma's photographs covering his 79 years of eventful life which were nothing but the history of India's freedom movement. The photographs are divided under six different headings which indicate six different facets of Mahatma's life and mission. On each page, we have also given his powerful sayings which if put into practice, will make the life useful and meaningful and make the world a place worth living in. At the end, we have also given impressions and reflections of a few eminent personalities of the world about Mahatma.

In bringing out this commemorative volume, we received immense support and cooperation from the Bhavan's Executive Secretary and Director General Mr. S. Ramakrishnan, the Associate Editor of Bhavan's Journal Mr. V. Sivaramakrishnan, Prof. Sunder, Registrar, Bhavan's Delhi Office, Mr. Lateef in the Secretariat of the Bhavan, Bombay and many others. We thank them wholeheartedly. We also thank our Chairman Prof. Robert F. Goheen for his thoughtful introduction to this publication. Our thanks are also due to Mr. Sethu Narikot, Sandhya Press who not only printed this book but also offered valuable suggestions to make the publication useful. Finally we offer our gratitude to everyone who has helped directly or indirectly in bringing out this publication.

New York
October 29, 1994

P. Jayaraman
Executive Director

CONTENTS

INTRODUCTION 6

FOREWORD 7

CHRONOLOGY OF MAHATMA'S LIFE 9

PICTORIAL CHRONOLOGY

- Beginning - Early Life 17
- Struggle - Mahatma in the making 43
- Agony and Experiments 71
- Self Respect and Revolt 99
- Contemplation and Service 117
- Merging with the Truth 135

MAHATMA - AS OTHERS SAW HIM (A Glimpse) 148

CHRONOLOGY OF MAHATMA'S LIFE

1869, 2 October	:	Mohandas Karamchand Gandhi—born of a *Bania* (Vaishya or a trading caste) family at Porbander, Kathiawar, India, the youngest son of the three sons of Karamchand *alias* Kaba Gandhi and his fourth wife Putli.
• 1883	:	Married Kasturba .
• 1887	:	Passed Matriculation Examination.
• 1888, 4 September	:	Sailed for England to study law.
• 1890, June	:	Passed London Matric.
• 1891, 10–12 June	:	Called to the Bar. Sailed for India.
• 1893, April	:	Sailed for South Africa, being engaged by a Muslim firm for legal work.
• May-June	:	Experienced Colour Bar in various forms; decided to remain and fight race prejudice.
• 1894, 22 August	:	Founded Natal Indian Congress.
• September	:	Enrolled as Advocate of Supreme Court of Natal, being first Indian to be so enrolled.
• 1896, July	:	Returned to India and started agitation on behalf of South African Indians.
• 14 August	:	Published *The Green Pamphlet.*
• 30 November	:	Sailed for South Africa with wife and children.
• 1897, 13 January	:	Mobbed on landing at Durban by crowd excited by reports of his speeches in India on conditions of indentured Indian labour in South Africa.
• 30 November	:	Declined to prosecute assailants.
• 1899	:	Raised Indian Ambulance Corps for British in Boer War. Awarded War Medal.
• 1901, 18 October	:	Sailed for India.
• 1902, 28 January, 1 February	:	Visited Rangoon; stayed for a month with Gokhale in Calcutta; returned to Rajkot, settled down to practise law.
• July	:	Shifted to and set up practice in Bombay.
• November	:	Called to South Africa to champion Indian cause against anti-Asiatic legislation in Transvaal.
• 1903	:	Enrolled as Attorney of Supreme Court of Transvaal; founded Transvaal British Indian Association.
• June	:	*Indian Opinion* commenced publication.
• 1904	:	Read Ruskin's *Unto This Last*; founded Phoenix Settlement near Durban (Natal).
• 1905	:	Opposed Bengal Partition; supported boycott of British goods.
• 1906, 12 May	:	Supported 'Home Rule' for India 'in the name of justice and for good of humanity'.
• 27 May	:	Wrote to brother, Lakshmidas, declaring disinterestedness in worldly possessions.
• June-July	:	Raised Indian Stretcher-bearer Corps in Zulu Rebellion; took vow of *Brahmacharya* for life.
• 11 September	:	Addressed mass meeting of Indians at Johannesburg, which took oath of Passive Resistance against newly-promulgated Transvaal Asiatic Law Amendment Ordinance.
• 21 October—30 November	:	In England on deputation to present Indian case to Colonial Secretary.
• 18 December	:	Returned to South Africa.
• 1907, March	:	Asiatic Registration Act passed in Transvaal Parliament.
• June	:	Organized *Satyagraha* against compulsory registration of Asiatics (The Black Act).
• August	:	Wrote to Smuts criticizing Registration Act, suggesting amendments. Started Passive Resistance.
• 1908, 8 January	:	Asked Government for suspension of Registration Act, offered voluntary registration.
• 10 January	:	Adopted word: '*Satyagraha*' in place of 'Passive Resistance'. Sentenced to 2 months' imprisonment for failure to leave Transvaal.
• 21 January	:	Agreed to settlement on basis of voluntary registration, if Registration Act was repealed.
• 30 January	:	Summoned to see General Smuts at Pretoria and released on reaching a compromise.

• 10 February	:	Nearly killed by a Pathan who regarded the compromise, under which Indians were expected to give their finger-prints voluntarily, as a betrayal of Indian interests; refused to prosecute his assailant.
• March-June	:	Negotiated with Smuts for fulfilment of promise of repeal of Act which Smuts denied.
• July	:	Correspondence with Smuts released; Indians in mass meeting decided to refuse thumb impressions and burn registration certificates.
• August	:	Appealed to Smuts to repeal 'Black Act'. Registration certificates burnt at meetings; Passive Resistance resumed.
• September	:	Royal assent given to amended Registration Act; Smuts refused Indian terms for settlement.
• 15 October	:	Arrested and sentenced to 2 months' rigorous imprisonment.
• 12 December	:	Released from Volksrust Gaol.
• 1909, 16 January	:	Arrested at Volksrust for failing to produce registration certificate; on deportation, returned and re-arrested, but released on bail.
• 20 January	:	Wrote to Press, calling on Indians to prepare for final phase of struggle.
• 25 February	:	Arrested at Volksrust; sentenced to 3 months.
• 2 May	:	Transferred to Pretoria Central Gaol.
• 24 May	:	Released.
• 21 June	:	Went on deputation to England to represent Indian case.
• 1 October	:	Wrote to Tolstoy regarding Passive Resistance movement.
• 9 November	:	*The Times* reported failure of Gandhi-Government negotiations on Transvaal laws.
• 10 November	:	Replied to Tolstoy, sent his biography by Doke.
• 13 November	:	Left England for South Africa.
• 1910, 4 April	:	Sent Tolstoy copy of *Indian Home Rule*, sought his comment.
• 8 March	:	Tolstoy replied: "question of Passive Resistance of greatest importance not only for India but for humanity".
• 30 May	:	Founded Tolstoy Farm.
• 4 December	:	Paid memorial tribute to Tolstoy.
• 1911, January	:	Communicated with Smuts regarding amendments to Immigrants' Restriction Bill; latter assured no colour bar taint in laws.
• 27 March	:	Interviewed Smuts at Capetown.
• 22 April	:	Smuts agreed to assurances demanded by Indians in reciprocation for suspension of Passive Resistance movement.
• 3 May	:	Met Smuts: 'Provisional Settlement' arrived on Smuts' promise of repeal of Asiatic Registration and Immigrants' Restriction Acts.
• 8 December	:	Invited Gokhale to South Africa.
• 1912, 12 September	:	Phoenix Trust set up.
• 2 October	:	Gave up European dress and milk and restricted himself to diet of fresh and dried fruit.
• 1913, 14 March	:	Indian marriages in South Africa invalidated by Searle's Supreme Court judgement.
• 30 March	:	Indians in mass meeting protested against Searle's judgement.
• 12 April	:	In *Indian Opinion* drew attention to new 'Immigration Bill' failure to fulfil terms of Provisional Settlement of 1911. Kasturba decided to join Passive Resistance movement.
• 19 May	:	Warned Government of certainty of revival of movement if it failed to grant promised relief.
• 15 September	:	Passive Resistance revived.
• 16 September	:	Kasturba arrested.
• 17 October	:	Visited Newcastle; urged indentured Indians to cease work till repeal of £3 tax.
• 24 October	:	Proposed 'March' into Transvaal to court arrest.
• 28 October	:	'March' from Newcastle began.
• 3 November	:	Announced 'March' into Transvaal to court arrest.
• 5 November	:	Telephoned Smuts seeking assurance of repeal of £3 tax.
• 6 November	:	'Great March'. Arrested at Palmford.
• 7 November	:	At Volksrust released on bail; rejoined Marchers.
• 8 November	:	Arrested at Standerton; released on recognizance; 'March' continued.
• 9 November	:	Arrested at Teakworth, taken to Balfour.
• 10 November	:	Took 'one meal a day' pledge till repeal of tax.
• 11 November	:	Sentenced at Dundee to 9 months' rigorous imprisonment.

• 13 November	:	Removed to Volksrust Gaol.
• 14 November	:	Sentenced to 3 months' on fresh count at Volksrust.
• 18 December	:	Released unconditionally; from time of release till settlement, took only one meal a day and put on indentured labourer's dress.
• 1914 13 January	:	Interviewed Smuts, submitted proposals.
• 22 January	:	Suspended *Satyagraha* following agreement with Smuts. Fourteen days' penitential fast for moral lapse of inmates of Farm.
• June	:	Indian Relief Act passed.
• 18 July	:	Sailed for England, *en route* to India.
• 4 August	:	Reached London. Raised Indian Ambulance Corps.
• October	:	Ambulance Corps on duty. Offered *Satyagraha* over administrative interference in Corps.
• 19 December	:	Sailed for India.
• 1915, 9 January	:	Reached India. Awarded "*Kaiser-i-Hind*" Gold Medal for Ambulance services.
• 20 May	:	Founded *Satyagraha Ashram* at Kochrab, near Ahmedabad.
• 1915-1916	:	Toured India and Burma, travelling 3rd class on the railways.
• 1917	:	Moved *Ashram* to near site on the bank of Sabarmati river.
• April	:	Went to Champaran (Bihar) to investigate conditions of labour in indigo plantations; arrested and later released; appointed by Bihar Government as member of committee set up to inquire into ryots' grievances.
• 1918, January-March	:	Took up cause of textile labourers of Ahmedabad and fasted to secure amicable settlement of dispute; initiated *Satyagraha* in Kheda District (Bombay) to secure suspension of revenue assessment of failure of groups.
• 27 April	:	Attends Viceroy's War Conference at Delhi and addressed it in Hindustani; subsequently toured Kheda District to raise recruits for army.
• 1919, 28 February	:	Signed *Satyagraha* Pledge to secure withdrawal of Rowlatt Bills.
• 6 April	:	Inaugurated All-India *Satyagraha* movement; country-wide *Hartal*.
• 8–11 April	:	Arrested on way to Delhi for refusal to comply with order not to enter Punjab; escorted back to Bombay; outbreaks of violence in several towns.
• 13 April	:	Jallianwala Bagh tragedy at Amritsar, troops firing on an unarmed crowd and killing over 400. Addressed public meeting near Sabarmati *Ashram* and declared three days' penitential fast.
• 14 April	:	Confessed at Nadiad his 'Himalayan miscalculation' regarding *Satyagraha*; Martial Law declared in Punjab.
• 18 April	:	Suspended *Satyagraha*.
• September	:	Assumed editorship of the Gujarati monthly, *Navajivan*; later published weekly in Hindi also.
• October	:	Assumed editorship of the English weekly, *Young India*; joined non-official committee of inquiry into official excesses in Punjab.
• 24 November	:	Presided over All-India Khilafat Conference at Delhi.
• December	:	Advised acceptance of Montague-Chelmsford Reforms by Congress at Amritsar.
• 1920, 1 August	:	Addressed letter to Viceroy surrendering "*Kaiser-i-Hind*" Medal, Zulu War Medal and Boer War Medal.
• September	:	Special session of Indian National Congress at Calcutta accepted his programme of Non-co-operation to secure redress of Punjab and Khilafat wrongs.
• November	:	Founded Gujarat Vidyapeeth at Ahmedabad.
• December	:	Nagpur Congress session adopted his resolution declaring object of Congress to be attainment of *Swaraj* by the people of India by all legitimate and peaceful means.
• 1921, April	:	Launched campaign of enlisting a crore of members in Congress, raising a crore of rupees for Tilak Swaraj Fund and setting up 20 lakhs of *Charkhas* in the country in furtherance of national constructive movement.
• August	:	Led campaign for complete boycott of foreign cloth and lighted monster bonfire of foreign cloth in Bombay.

• September	:	Gave up wearing shirt and cap and resolved to wear only a loin-cloth to propagate *Khadi* (home-spun cloth) and to signify his identification with the poor people.
• November	:	Fasted for five days at Bombay because of communal rioting following visit of Prince of Wales (later Edward VIII and Duke of Windsor).
• December	:	Invested with full dictatorial powers by Congress sessions at Ahmedabad.
• 1922, 1 February	:	Give notice to Viceroy of intention to launch *Satyagraha* campaign at Bardoli (Gujarat).
• 5 February	:	Following Chauri Chaura (U.P.) tragedy, in which 21 police constables and one sub-inspector were burnt to death by a mob, fasted for five days and abandoned plan of *Satyagraha* movement.
• 10 March	:	Arrested for sedition at Sabarmati and sentenced (March 18) to six years' imprisonment.
• 1923	:	Wrote *Satyagraha in South Africa* and part of his *Autobiography* in prison.
• 1924, 12 January	:	Operated on for appendicitis in Sassoon Hospital, Poona.
• 5 February	:	Released.
• April	:	Resumed editorship of *Young India* and *Navajivan*.
• 18 September	:	Began 21 days' fast for Hindu-Muslim unity.
• December	:	Presided over Congress session at Belgaum.
• 1925, September	:	Founded All-India Spinners' Association.
• November	:	Seven days' vicarious fast for misdeeds of *Ashram* inmates. Commenced writing his autobiography, *The Story of My Experiments with Truth*.
• 1927, November	:	Visited Ceylon.
• 1928, December	:	Moved resolution at Calcutta Congress session in favour of Complete Independence, if Dominion Status not granted by end of 1929.
• 1929, December	:	At his instance, Lahore Congress session declared that *Swaraj* in Congress creed shall mean *Purna Swaraj* (Complete Independence).
• 1930, February	:	Appointed by A.I.C.C. as Congress Dictator to launch Civil Disobedience movement.
• 2 March	:	Addressed letter to Viceroy intimating his intention to break Salt Law, if Congress demands not conceded.
• 12 March	:	Set out from Sabarmati *Ashram* with 78 volunteers, (the editor-publisher of this volume being one of them) on historic Salt March 200 miles to sea at Dandi.
• 6 April	:	Broke Salt Law by picking up a handful of salt at seashore.
• 4 May	:	Arrested at mid-night by armed policemen at Karadi, (the editor-publisher of this volume being an eye-witness to his dramatic arrest as he was then acting as his Personal Secretary) and imprisoned in Yeravda Jail without trial. One hundred thousand persons arrested. There was no session of the Congress in December as all the leaders were in jail.
• 1931, 26 January	:	Unconditionally released from prison.
• February-March	:	Had series of talks with Viceroy resulting in Irwin-Gandhi Pact.
• 20 August	:	Sailed for England as sole Congress delegate to Second Round Table Conference.
• September-December	:	Resided at Kingsley Hall in London slums; broadcast to America; visited universities and celebrities and attended Round Table Conference sessions.
• 5 December	:	Left England for Switzerland where he met Romain Rolland and Italy where he met Mussolini.
• 28 December	:	Arrived in India; was authorized by Congress to renew *Satyagraha*.
• 1932, 4 January	:	Arrested in Bombay and imprisoned without trial in Yeravda Prison.
• 20 September	:	Commenced 'fast unto death' in jail to secure abolition of separate electorates for Harijans in Communal Award.
• 26 September	:	Broke fast on Government of India's acceptance of Yeravda Pact.
• 1933, 11 February	:	Founded the weekly paper *Harijan*, published in English and Hindi.
• 8 May	:	Commenced at noon 21 days' fast for self-purification; released unconditionally at 9 p.m.
• 9 May	:	Announced suspension of Civil Disobedience movement for six weeks and called on the Government to withdraw its Ordinances.

• 29 May	:	Broke fast.
• 26 July	:	Disbanded *Satyagraha Ashram* (Sabarmati), which then became centre for removal of untouchability, under the new name of *Harijan Ashram*.
• 30 July	:	Informed Government of Bombay of his decision to march from Ahmedabad to Ras with 33 followers to revive Civil Disobedience movement.
• 31 July	:	Arrested and imprisoned without trial in Yeravda Prison.
• 4 August	:	Released and re-arrested for breaking a restraint order and sentenced to one year's imprisonment.
• 16 August	:	Went on fast on being denied facilities to carry on anti-untouchability propaganda.
• 23 August	:	Released unconditionally on the eighth day when he was almost on the verge of death.
• November	:	Commenced Harijan Tour of every Province for the removal of untouchability.
• 1934,.17 September	:	Announced decision to retire from politics from October 1 to engage himself in development of village industries, Harijan service and education through basic crafts.
• July	:	Fasted at Wardha *Ashram* for seven days in penance against intolerance of opponents of the movement against untouchability.
• 26 October	:	Inaugurated All-India Village Industries Association.
• 1936, 30 April	:	Settled down at Sevagram, a village near Wardha in the Central Provinces, making it his headquarters.
• 1937, 22 October	:	Presided over Educational Conference at Wardha and outlined his scheme of education through basic crafts.
• 1939, 3 March	:	Commenced 'fast unto death' at Rajkot to secure Ruler's adherence to promise given to reform administration.
• 7 March	:	Ended fast on Viceroy's intervention.
• October	:	Sanctioned limited Individual Civil Disobedience; suspended *Harijan* and allied weeklies following offical demand for pre-censorship of reports and writings in *Harijan* on the subject of *Satyagraha*.
• 1941, 30 December	:	At his own request, relieved of his leadership of Congress by Working Committee.
• 1942, 18 January	:	Restarted *Harijan* and allied weeklies.
• 27 March	:	Met Sir Stafford Cripps in New Delhi; later declared Cripps Proposals to be a 'post-dated cheque'.
• May	:	Appealed to British Government to quit India.
• 8 August	:	Addressed A.I.C.C. session in Bombay on implications of 'Quit India' Resolution.
• 9 August	:	Arrested and interned in Aga Khan Palace at Poona.
• 15 August	:	Death of Mahadev Desai, Gandhiji's personal secretary, from heart failure, in Aga Khan Palace.
• August-December	:	Corresponded with Viceroy and Government of India regarding disturbances.
• 1943, 10 February	:	Commenced 21 days' fast at Aga Khan Palace to end deadlock of negotiations between Viceroy and Indian leaders.
• 1944, 22 February	:	Kasturba died in detention at Aga Khan Palace at age of 74.
• 6 May	:	After decline in health, was released unconditionally from detention. This was his last imprisonment; he had spent 2, 338 days in jail during his life-time.
• 9–7 September	:	Carried on talks with M.A. Jinnah regarding Pakistan.
• 2 October	:	Presentation of purse of 110 lakhs of rupees (£8,25,000) for Kasturba Memorial on occasion of 75th birthday.
• 1945, 17 April	:	In a statement, regarding the ensuing San Francisco Conference, that peace impossible without equality and freedom of India. And also demanded a just peace for Germany and Japan.
• 19 December	:	Laid foundation-stone of C.F. Andrews' Memorial Hospital at Shantiniketan.
• 1945–1946, December-January	:	Toured Bengal and Assam.
• 1946, January-February	:	Toured Southern India for anti-untouchability and Hindustani propaganda.
• 10 February	:	Revived *Harijan* and allied group of weekly journals.
• April	:	Conferred with British Cabinet Mission in Delhi.

• 5–12 May	:	In Simla; Simla Conference in session, deliberations proved infructuous.
• 16 May	:	Cabinet Mission announced Plan.
• 18–19 May	:	Discussed Plan with Cabinet Mission.
• 26 May	:	Considered Plan best document produced by British Government under circumstances.
• 6 June	:	In Mussoorie.
• 7 June	:	Returned to Delhi.
• 10 June	:	Refused to enthuse over Allied victory as not being 'victory of truth over falsehood'.
• 11 June	:	Viceroy interviewed Gandhiji; mooted proposal of Coalition Government at Centre.
• 16 June	:	Cabinet Mission negotiations discontinued; Viceroy proposed Interim Government scheme.
• 18 June	:	Congress Working Committee meeting decided to accept the Interim Government scheme.
• 20–21 June	:	Attended Working Committee meeting. Gandhiji was seen by Cripps.
• 23 June	:	Advised Congress not to enter Interim Government, but only Constituent Assembly.
• 24 June	:	Meet Cabinet Mission.
• 28 June	:	Left Delhi for Poona; attempts made to derail train *en route*.
• 7 July	:	Addressed A.I.C.C. meeting at Bombay; Congress accepted Cabinet Mission Plan of May 16.
• 31 July	:	Jinnah threatened sanctions of 'Direct Action'.
• 12 August	:	Viceroy announced invitation to Congress to form Provisional Government.
• 16–18 August	:	The 'Great Calcutta Killing'.
• 24 August	:	Viceroy Wavell broadcasted Plan.
• 27 August	:	Gandhiji cabled warning to British Government against repetition of 'Bengal tragedy'; also wrote to Wavell.
• 4 September	:	Interim Government formed.
• 26 September	:	Had interview with Wavell.
• 9 October	:	Jinnah's 9-point demands conveyed to Congress.
• 10 October	:	Noakhali Massacre.
• 15 October	:	Muslim League agreed to enter Interim Government.
• 28 October	:	Left for Calcutta. Riots broke out in Bihar.
• 6 November	:	Left for Noakhali; issued statement on 'Partial Fast'. Noakhali tour began.
• 20 Novemebr	:	Started tour without party.
• 20 December	:	Completed month-long sojourn at Srirampur.
• 25 December	:	At Noakhali, said: "I am being tested through and through."
• 30 December	:	Jawaharlal Nehru called on Gandhiji, who said: "My reason wholly supports my heart."
• 1947, 2 January	:	Said: "All around me is utter darkness." Left Srirampur on walking tour.
• 3–29 January	:	In Bihar, touring riot-affected areas.
• 30 January	:	Left Patna for Delhi. Mountbatten, new Viceroy, arrived in Delhi.
• March	:	Began Conferences in New Delhi with Lord Mountbatten and Jinnah.
• 1–2 April	:	Gandhiji addressed Asian Relations Conference in Delhi.
• 15 April	:	Issued with Jinnah joint appeal for communal peace.
• 29 April	:	In Bihar.
• 1 May	:	Congress Working Committee accepted Partition in principle.
• 5 May	:	In interview, Gandhiji denied that communal division of India inevitable.
• 24 May	:	Left Bihar for Delhi.
• 31 May	:	Declared peace must precede Partition; he would not be party to India's vivisection.
• 2 June	:	Viceroy's Partition plan revealed; Congress Working Committee conveyed acceptance.
• 3 June	:	Indian leaders' broadcast on Mountbatten Plan.
• 6 June	:	Gandhiji wrote to Mountbatten, with Pakistan conceded, to persuade Jinnah to amicably settle all outstanding points with Congress.
• 12 June	:	Addressed Congress Working Committee.
• July	:	'Independence of India Bill' passed.
• 27 July	:	Appealed to Princes to regard people's paramountcy as a privilege.

• 14 August	:	Hailed following day (15 August) as one of rejoicing for the deliverance from British bondage; but deplored Partition. Pakistan born.
• 15 August	:	Hindu-Muslim fraternization in Calcutta.
• 16 August	:	Hailed 'Miracle of Calcutta'.
• 1 September	:	Considered Calcutta peace 'nine-days' wonder; went on fast.
• 2 September	:	Mobbed in a Calcutta house; gave up idea of Noakhali visit. Peace efforts intensified.
• 4 September	:	Broke fast.
• 7 September	:	Left Calcutta for Delhi; commenced daily visits to riot-rocked areas.
• 24 September	:	Pakistan raiders invaded Kashmir.
• 25 September	:	Kashmir acceded to Indian Union.
• 26 September	:	Criticized Churchill's 'holocaust in India' statement.
• 1 November	:	Indian troops entered Junagadh.
• 8 November	:	Junagadh acceded to India. Addressed A.I.C.C.
• 11 November	:	Defended Junagadh's accession to India.
• 25 December	:	Pleaded for amicable settlement between India and Pakistan.
• 30 December	:	India referred Kashmir dispute to U.N.
• 1948, 12 January	:	Decided to fast for communal peace in Delhi; Mountbatten failed to dissuade Gandhiji.
• 15 January	:	Entered 'danger zone'. Hailed Indian Cabinet's decision to release Pakistan dues of Rs. 550 million. Fast continued for establishment of communal peace.
• 17 January	:	Doctors warned fast must be ended. Central Peace Committee formed, decided on 'Peace Pledge'.
• 18 January	:	Peace Committee signed and presented 'Peace Pledge' to Gandhiji, who broke fast.
• 20 January	:	Bomb exploded at prayer meeting in Birla House, New Delhi.
• 27 January	:	Visited Mehrauli Muslim Fair.
• 29 January	:	Angry refugees asked Gandhiji to retire to the Himalayas.
• 30 January	:	Drafted Constitution of the Congress transformed into Lok Sevak Sangh. Assassinated on way to evening prayer, at Birla House. His last words: Hey Ram!

Beginning - Early Life

(Kirti Mandir).

The house at Porbandar, Saurashtra where Mahatma Gandhi was born on October 2, 1869

Innumerable are the names of God; but if a choice were to be made of one, it would be Sat or Satya, that is, Truth. Hence, verily, Truth is God.

Putlibai, Gandhiji's mother.

Karamchand Gandhi, Gandhiji's father.

India is proud of them who gave Mahatma to the world.

Realization of Truth is not at all possible without Ahimsa (Non-violence). That is why it has been said that Ahimsa is the supreme Dharma (Duty).

Gandhi at the age of seven years.

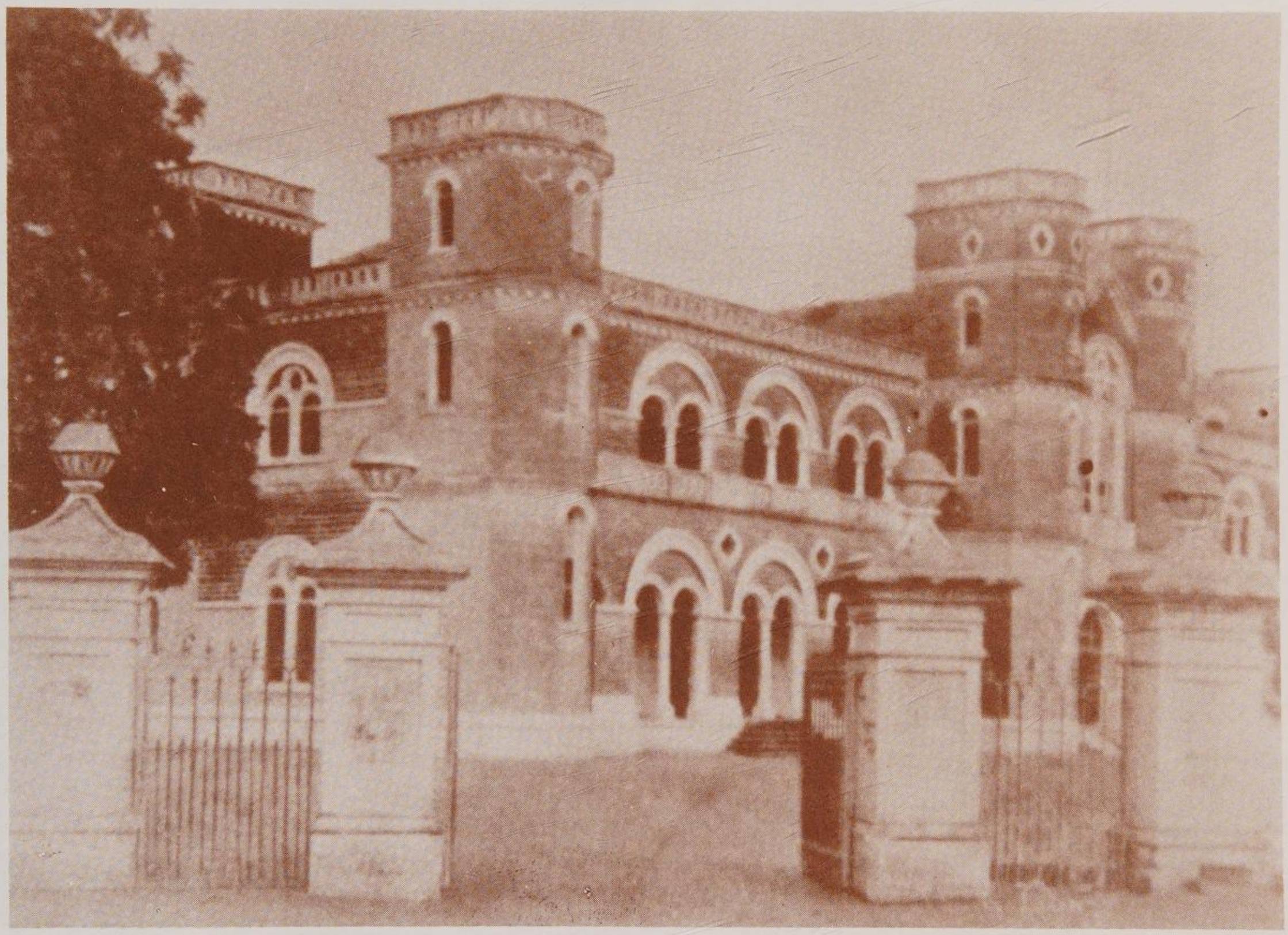
Non-possession means that we should not hoard anything that we do not need today.

The primary school at Rajkot.

We must respect other religions even as we respect our own. Mere tolerance thereof is not enough.

With his brother Laxmidas Gandhi (1886).

Real affection is shown not through praise but through service.



Alfred School, Rajkot which Gandhiji attended.

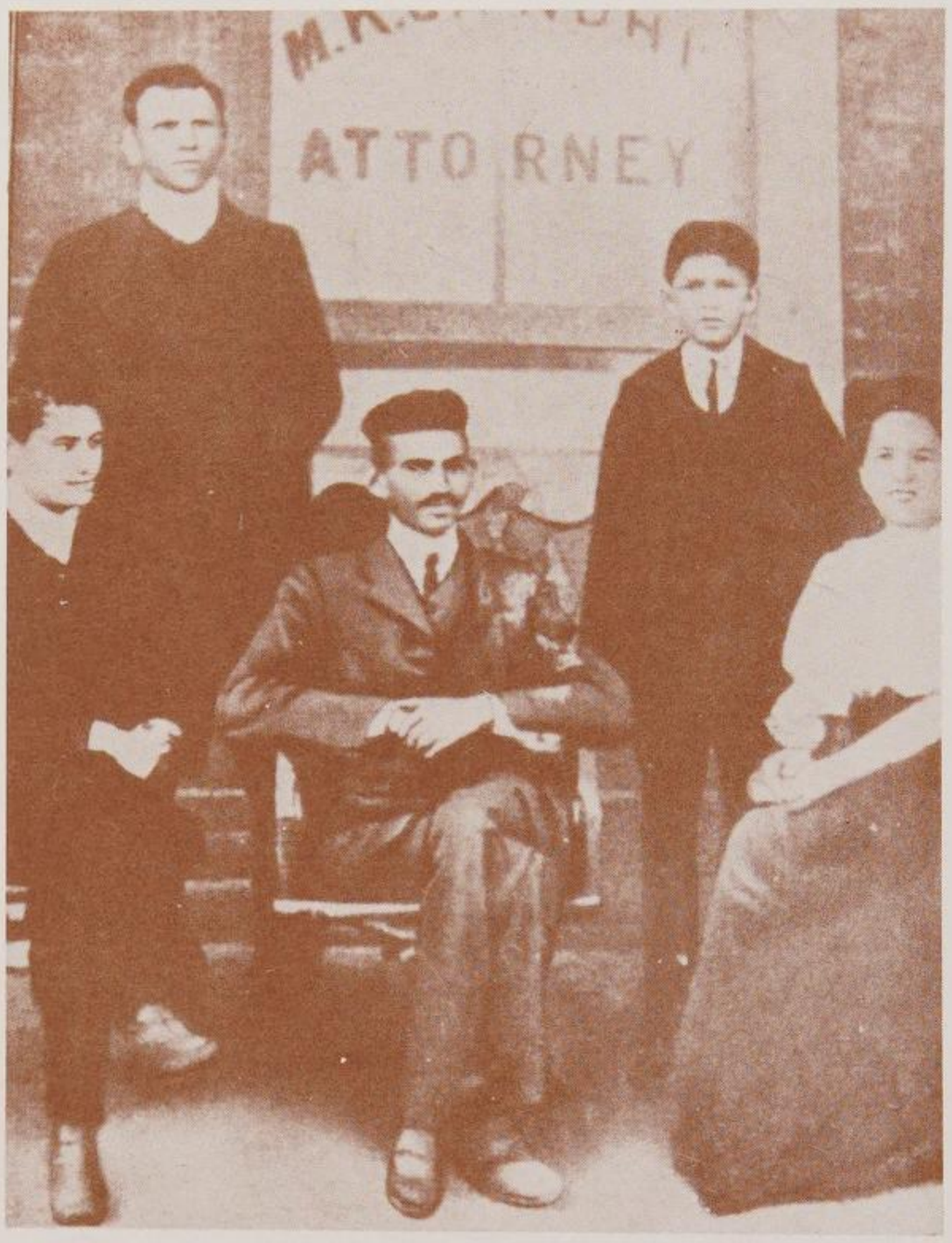
For the realization of Truth, it is necessary to read the lives of the saints and ponder over them.

As a law student in London (1889-90).

Against whom shall we harbour enmity when God Himself says that He dwells in all living beings?

With the members of the Vegetarian Society, London

What can a person not accomplish by faith? He can do everything.



Gandhiji with his office colleagues at Johannesburg in South Africa.

Gandhiji outside his office in Johannesburg with the participants of Passive Resistance Movement. On his left is the late Thambi Naidoo, 1908.

Man can overcome mountains by faith.

As a barrister at Johannesburg, South Africa.

He who loses his individuality, loses all.

Gandhiji and Kasturba with fellow settlers at the Phoenix Settlement at Natal (1906).

True happiness does not come from without; it comes only from within.

Gandhiji with Kellenback and fellow settlers at the Tolstoy Farm.

Even a little untruth ruins a man, as a drop of poison ruins milk.

Gandhiji and Kasturba in South Africa.

Call not man God; he is not such. But he is a spark of the "Divine Light."

With the Indian Ambulance Corps during the Boer War (1899).

The more experience I gather, the more I realize that man himself is the cause of his happiness as well as his misery.

With the Indian Stretcher-Bearer Corps during the Zulu Rebellion (1906).

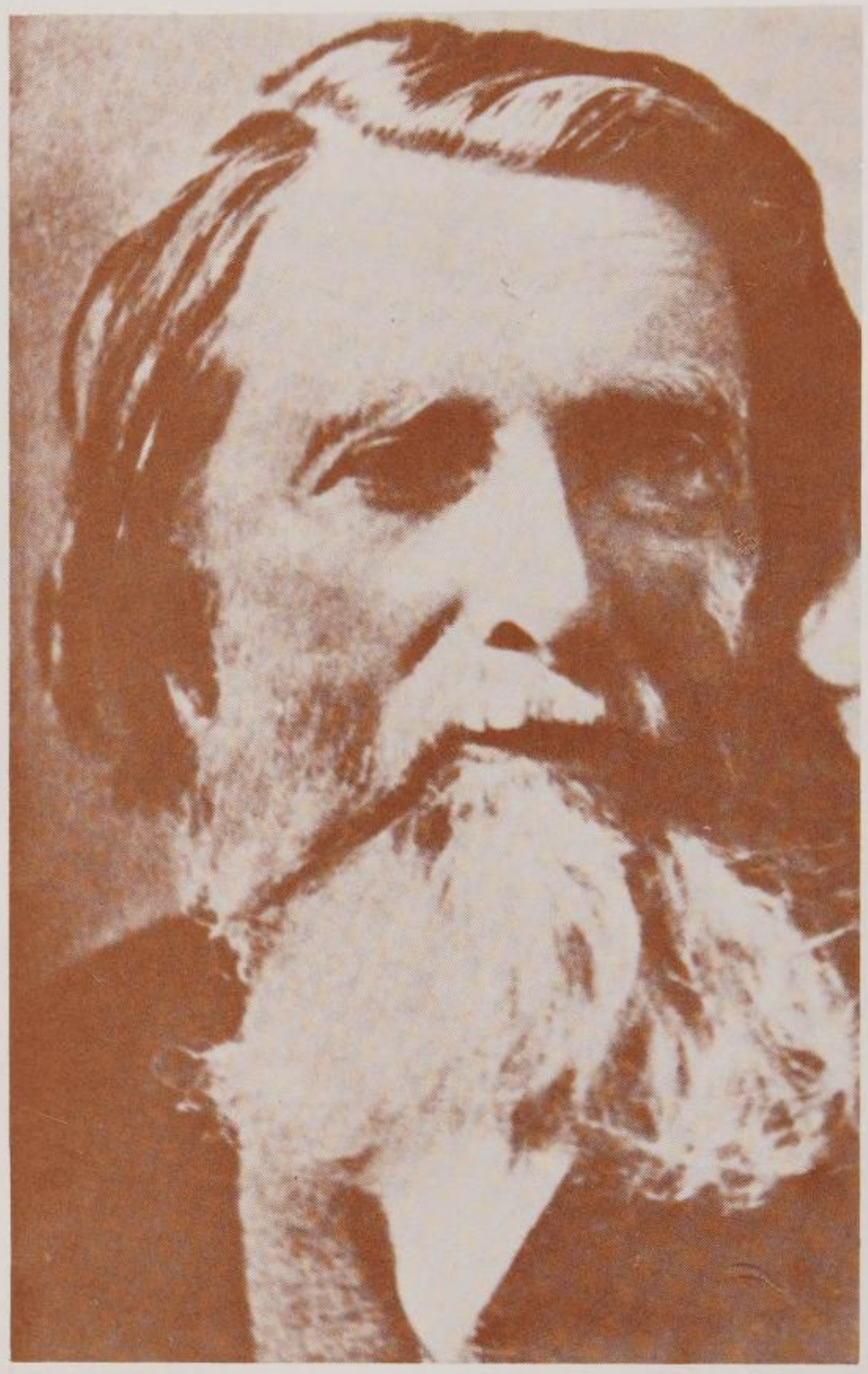
If we wish to live a true life, we must give up our mental laziness and do some basic thinking. Our life will then become very simple.

In the uniform of a group leader of the Stretcher Corps.

Selfless action is a source of strength, for such action is the worship of God.

Men who exercised a marked influence on Gandhi's ideas.

Raichand



Ruskin

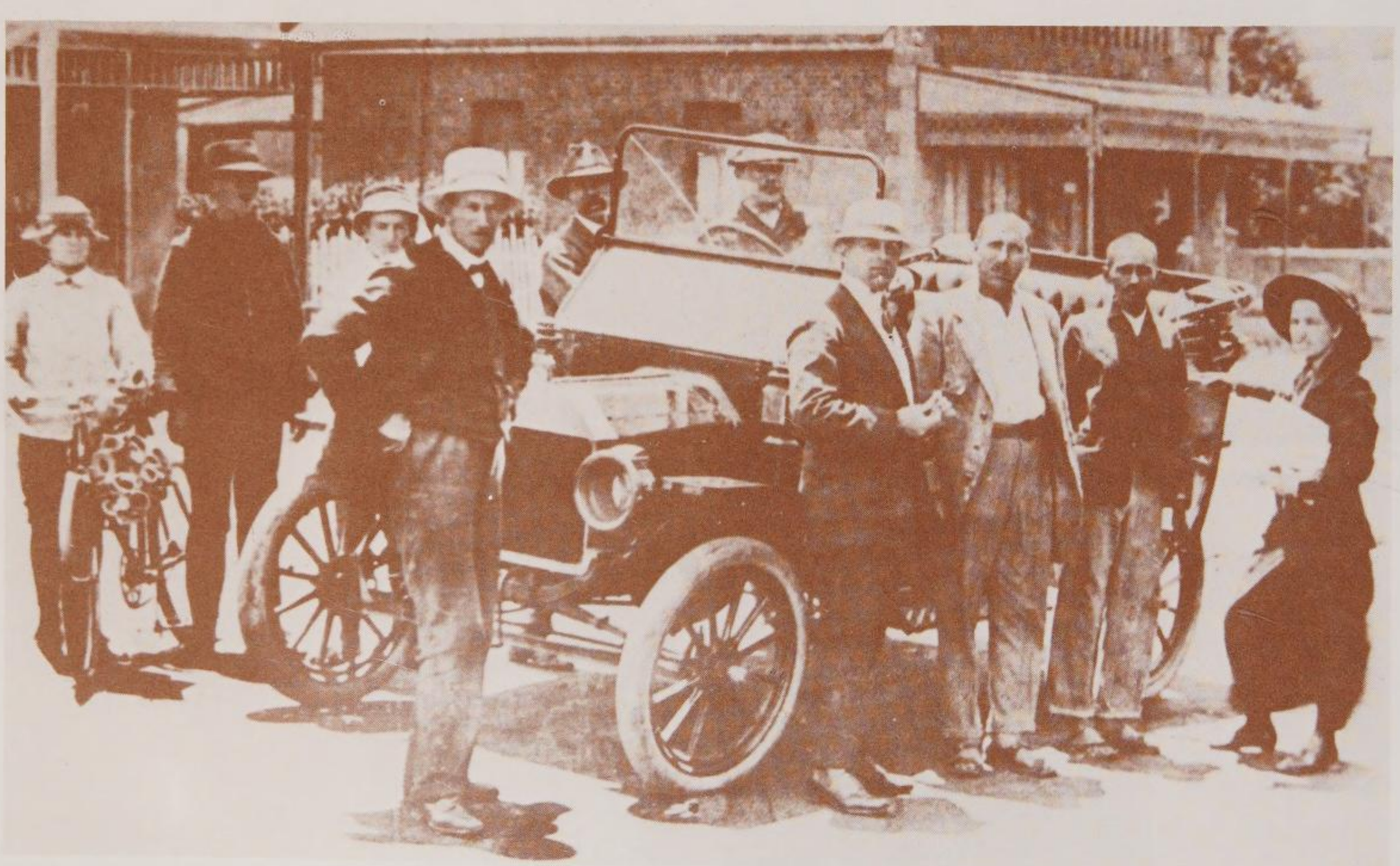
Tolstoy

Verily, the land belongs to him who labours on it.

At the reception to Gokhale in Durban when he visited South Africa in 1912.

He who is truly clean within, cannot remain unclean without.

As Satyagrahi Gandhi at South Africa.

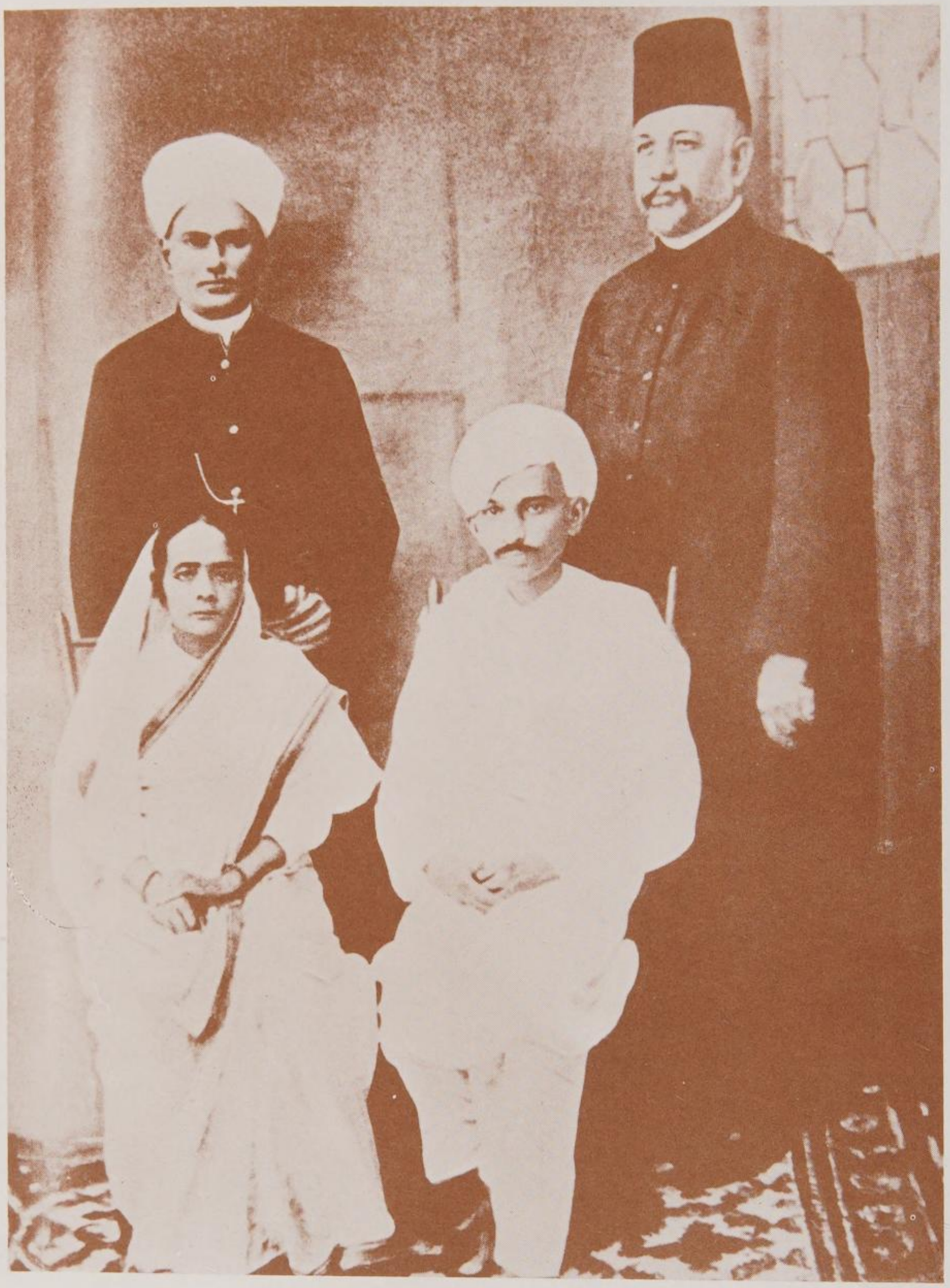


Gandhiji under arrest. South Africa. 1913.

To seek a favour is to barter away one's freedom.

Gandhiji and Kasturba on their return to India (1915).

A right cause never fails; a true word never hurts in the end.

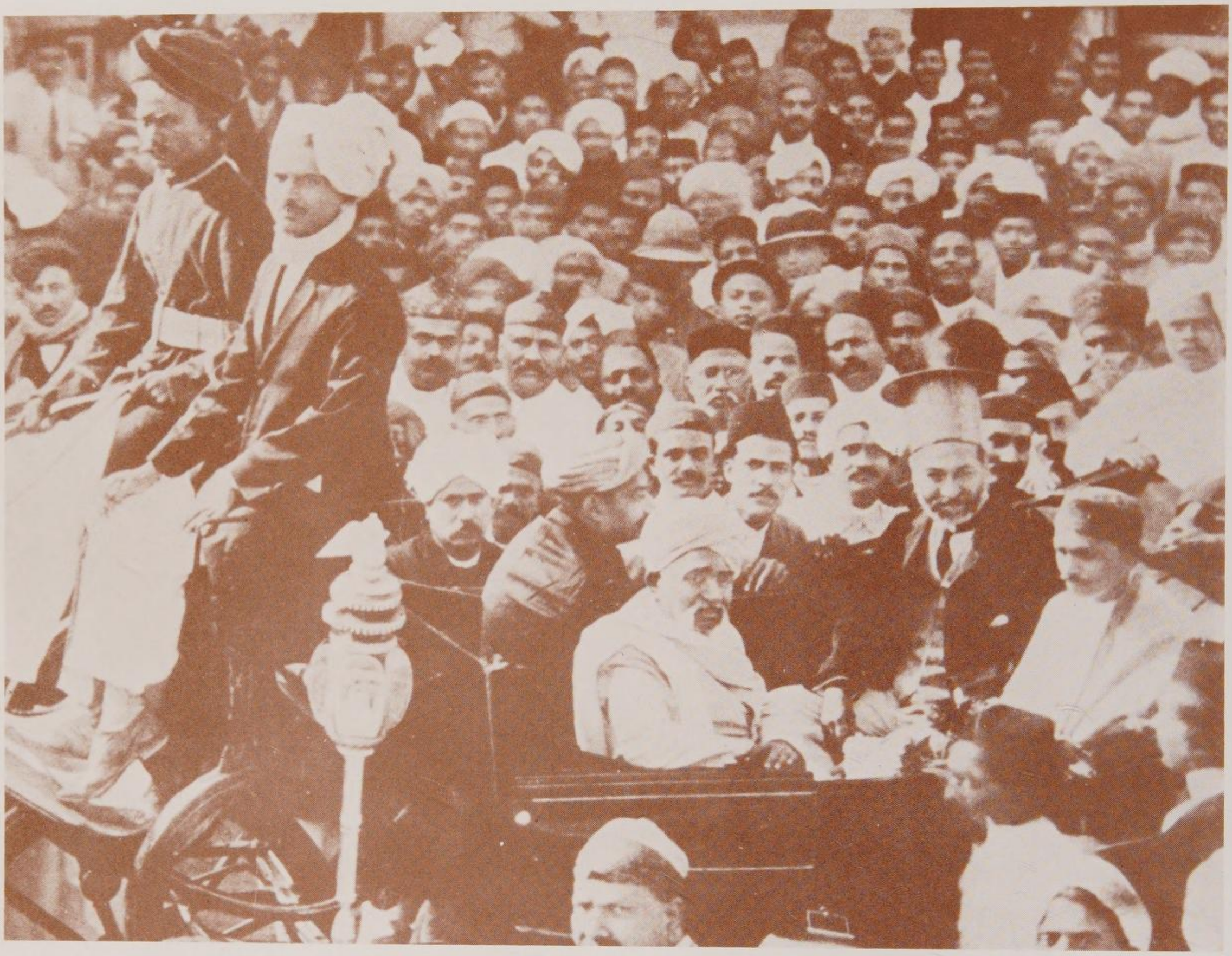


With Mohammed Yakub Hassan and G.A. Natessan during his first visit to Madras - 1915.

He who is unable to rule over self, can never really succeed in ruling over others.

At civic reception during his first visit to Karachi - 1916.

No man is worthless who lightens the burden of anyone else.



Being taken in a procession by the citizens of Karachi in 1916.

The greatness of a person lies in his heart, not in his head, that is intellect.

During the Kheda Satyagraha days - 1918.

Religion is that which comprehends all. In other words, religion permeates life in all its aspects and at all times.

Ahmedabad Congress 1921.

Just as the nature of water is to flow downward, so also does vice drag man downward and is, therefore, undoubtedly easy. Virtue takes a man upwward and so appears to be rather difficult.

Struggle - Mahatma in the making

Gandhiji during his twenty one days fast undertaken in Delhi in 1924, as a penance for communal disturbances - all over India; with him is Indira Gandhi then six years old.

There is only one way of achieving independence through non-violence: by dying we live; by killing, never.

Gandhi, Tagore and Andrews at Santiniketan (1924).

Gandhiji called him Gurudev. Tagore called him Mahatma. It was a unique meeting of two creators of modern India who inspired each other.

There is nothing that cannot be attained by patience and equanimity. The truth of this can be verified in one's daily experience.

In Darjeeling 1925; in the center behind Gandhiji is C.R. Das.

There is an eternal struggle going on between destiny and human endeavour. Let us continue to endeavour and leave the result to God.

Gandhiji spinning wheel at the state guest house (1929).

Every moment of my life I realize that silence is the best speech. If speak you must, you should speak as little as possible. Avoid using two words, if one suffices.

Salt Satyagraha - Dandi March with a group (1930).

Salt is the essential commodity for every human being. How can any Government deprive the people of the right to have it? How can it be taxed?

He who has not in him infinite patience, cannot observe non-violence.

I want world sympathy in this battle of Right against Might.

Dandi M.K.Gandhi

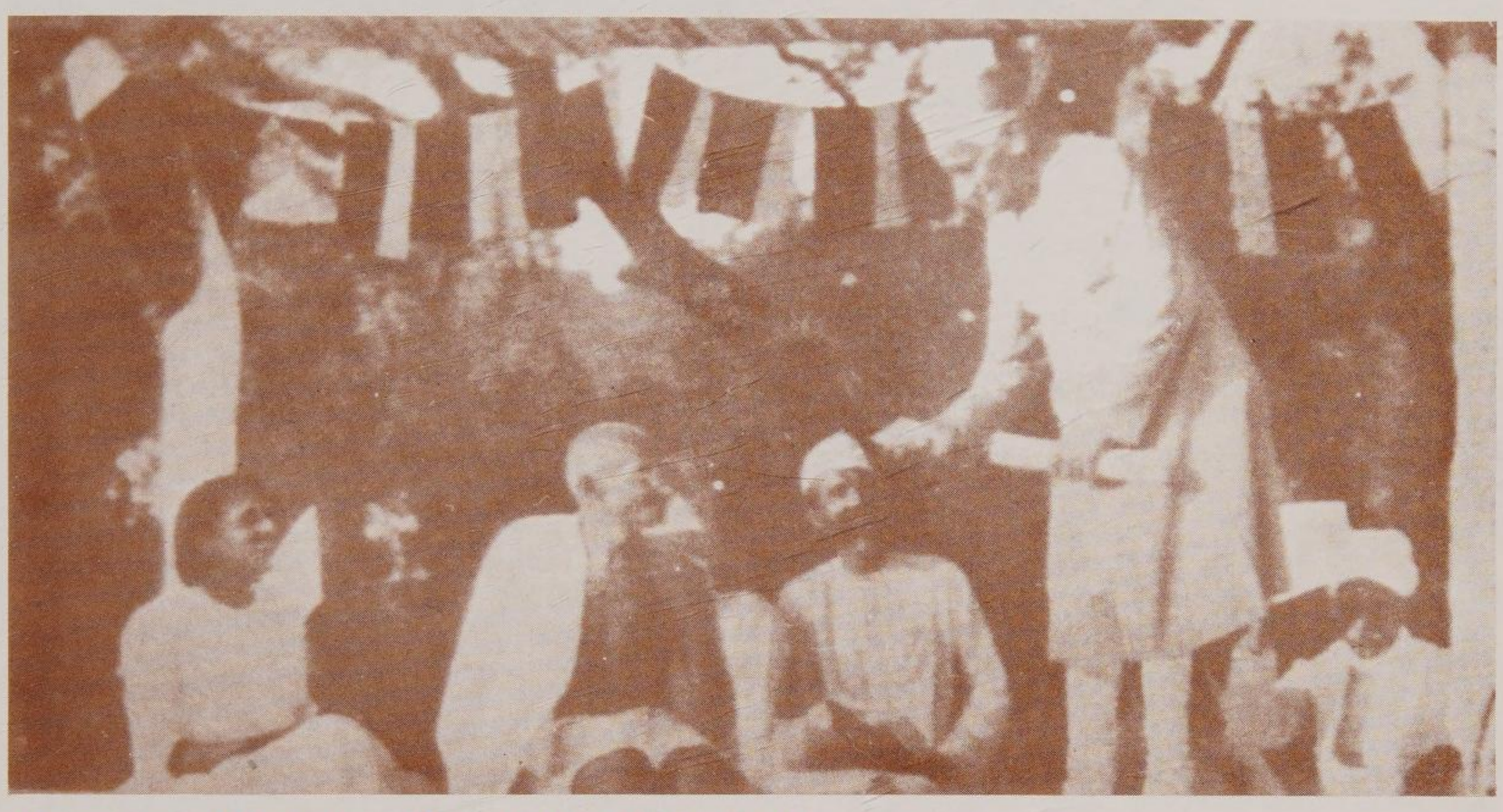
5.4.'30

Gandhiji picking up salt at the sea shore of Dandi.

Nothing can work without rules. The entire solar system would go to pieces, if there were even a momentary breach of the rules governing it.

With Sarojini Naidu at Dandi (1930).

It is sinful to multiply one's wants unnecessarily.

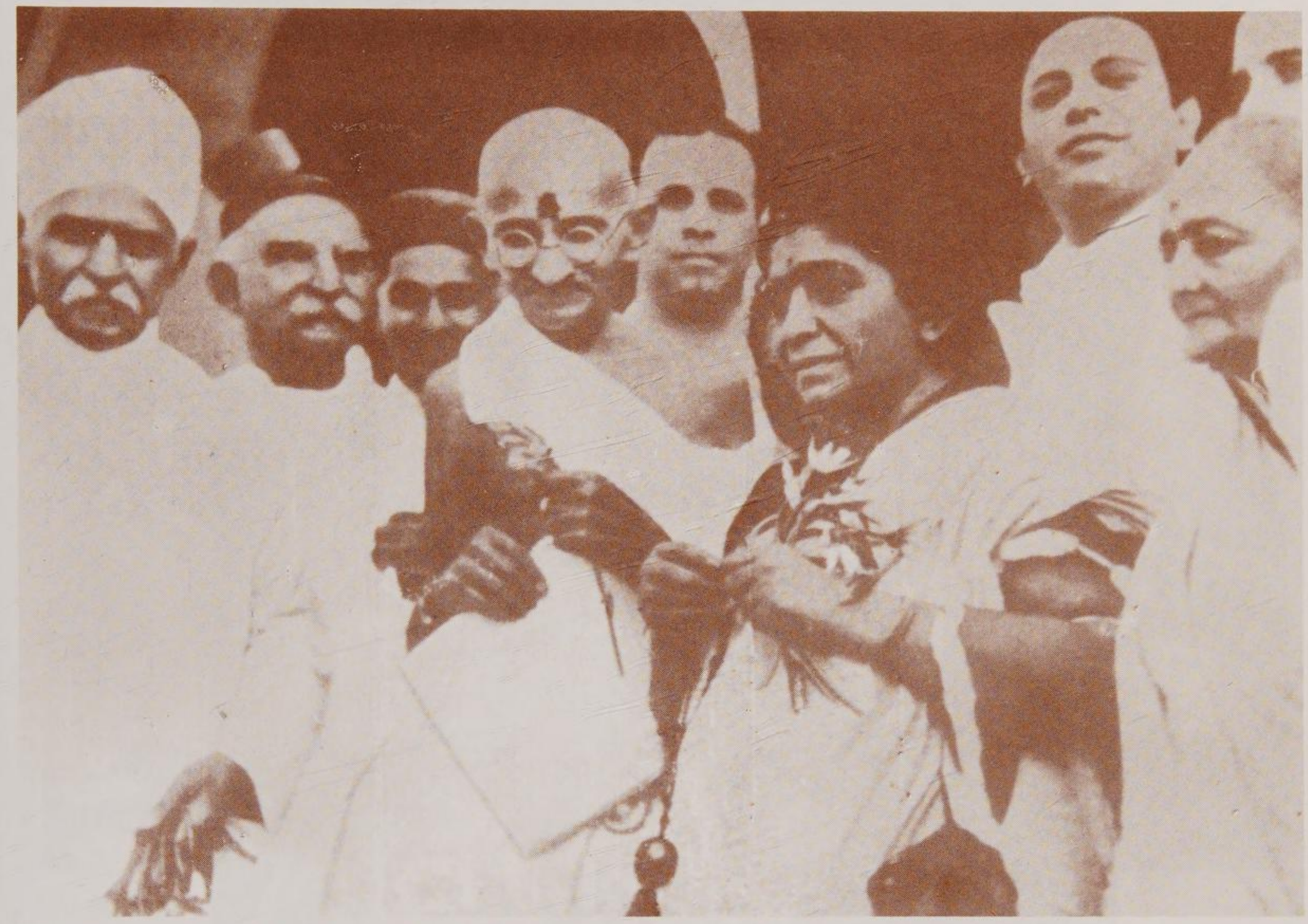


At a meeting in Allahabad presided over by Motilal Nehru (1931).

Blind is not he who has lost his eyes, but he who hides his shortcomings.

Gandhiji attending Karachi session (1931).

An ideal is one thing; living up to it is quite another.



With Kasturba, Pandit Malaviya and Sarojini Naidu, Victoria Docks at Bombay (1931).

A divinely ordained journey towards the West which ultimately resulted in the Freedom of India in 1947.

A man without an ideal, is like a ship without a rudder.

Gandhiji with leaders disembarking at Marseilles.

A man does not become a Satyagrahi by styling himself as such. The observance of pure Truth alone makes him a Satyagrahi.

At the second Round Table Conference, London (1931).

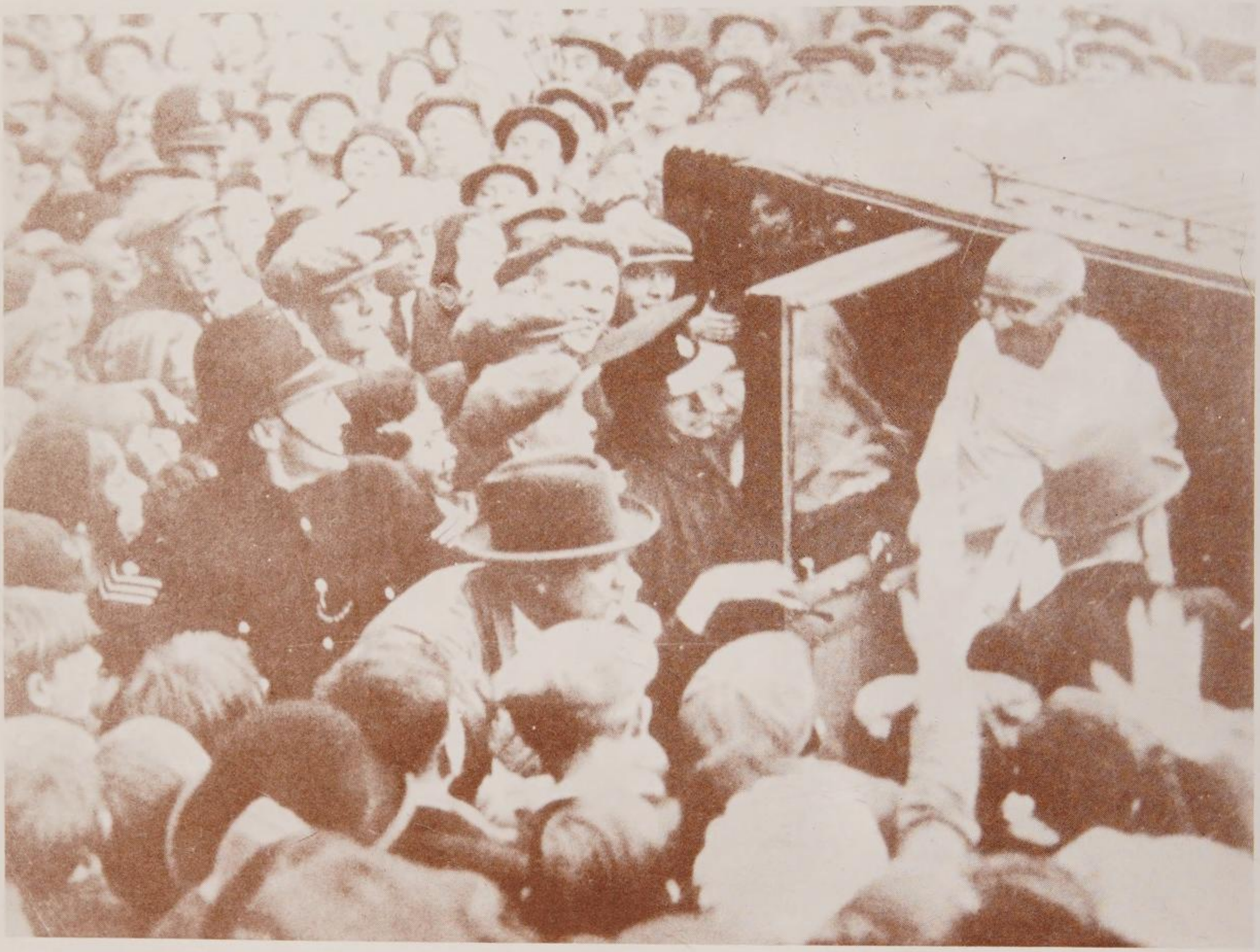
Just as we throw away milk if there is poison in it, so must we reject the good which has got the poison of hypocrisy mixed with it.

Londoners mobbing Gandhiji on his arrival at the flat of an Indian friend to meet Charlie Chaplin.

Just as only others can see our back while we ourselves cannot, similarly we cannot see our own errors.

With actor Charlie Chaplin, London. Mrs. Naidu stands at right.

Verily, there should be only one fear - the fear of doing something mean or untrue.



Visit to a Lancashire Cotton Mill.

We must not draw any distinction between the East and the West as such. Everything must be judged on its merits, whether it is oriental or occidental. Thus alone can we do it proper justice.

With some English friends in London.

Why is it that man is afraid of speaking and practising truth, not untruth?

With women workers of the mill (Lancashire).

Gandhiji admiring prize-winning goats at a dairy show held in London. October, 1931.

"Sweet are the fruits of equanimity" - the truth of this is experienced by me every moment.

Gandhiji planting a sapling outside Kingstey Hall, London, in remembrance of his stay there.

The opposite of envy is generosity. Generosity does not allow us to be envious of anyone. On the contrary, if we find virtue in anyone, we appreciate it and even profit by it.

With Romain Rolland at Villeneuve, Switzerland.

How shall we please God, how praise Him? By serving His creature - man.

The Central Prison, Yeravada, where Gandhiji was interned more than once.

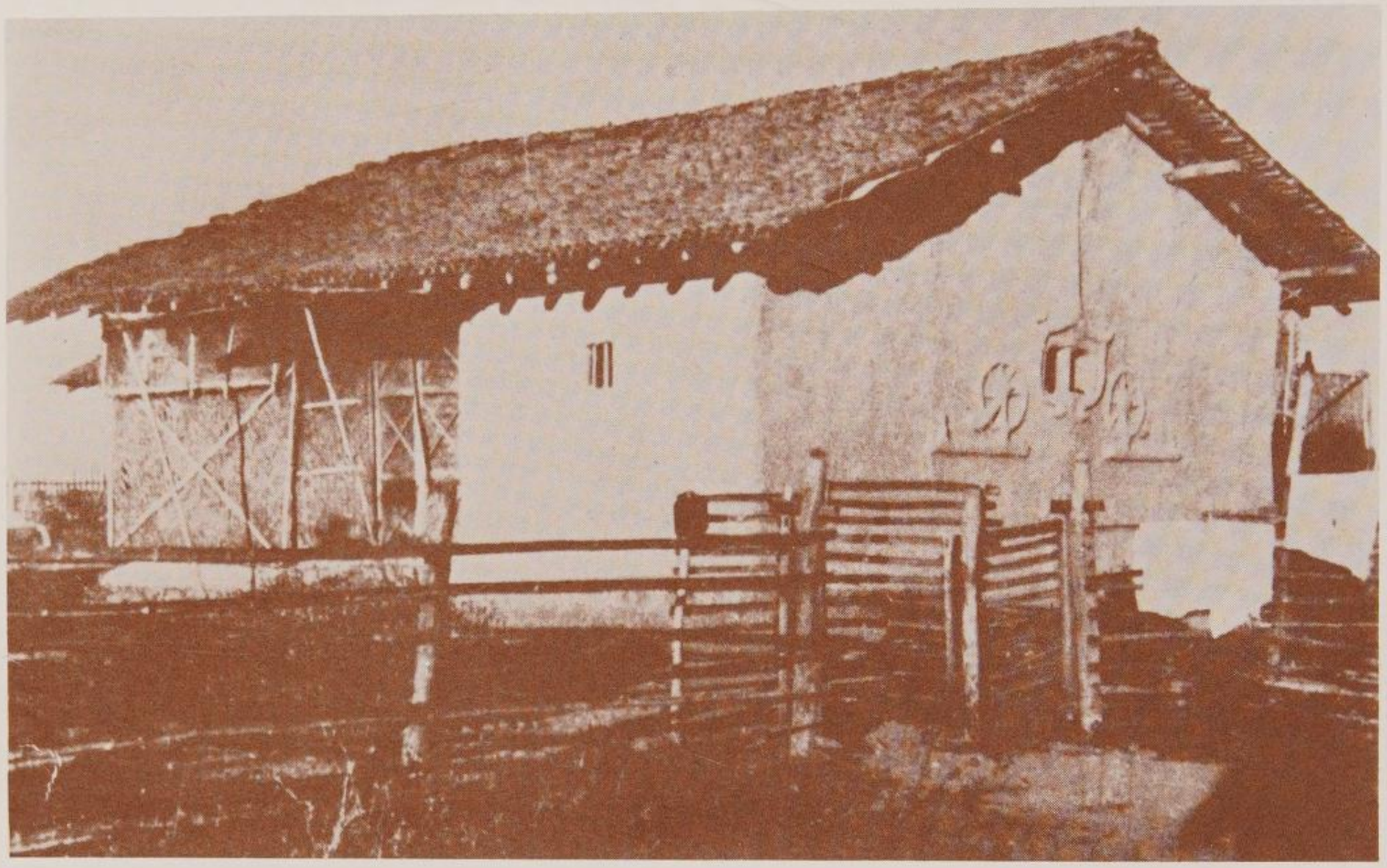
Forgiveness is ahimsa, superior to the brute force of punishment.

Gandhiji in Bihar immediately after the earthquake. Dr. Rajendra Prasad is seated next to him.

Sacrifice, which causes pain, is no sacrifice at all. True sacrifice is joy - giving and uplifting.

With Sardar Patel and Manibeen Patel at the Bombay Congress.

Guru Tegh Bahadur says: "The life which causes the least possible injury is a simple life. That alone is pure which causes no pain at all to anyone." Therefore, he alone practices true religion who does nothing evil.



Gandhiji's mud hut at Sevagram.

"Simple living and high thinking" was the motto of Mahatma. The village of service (Sewagram) created by Mahatma was the symbolic expression of his Ram Rajya.

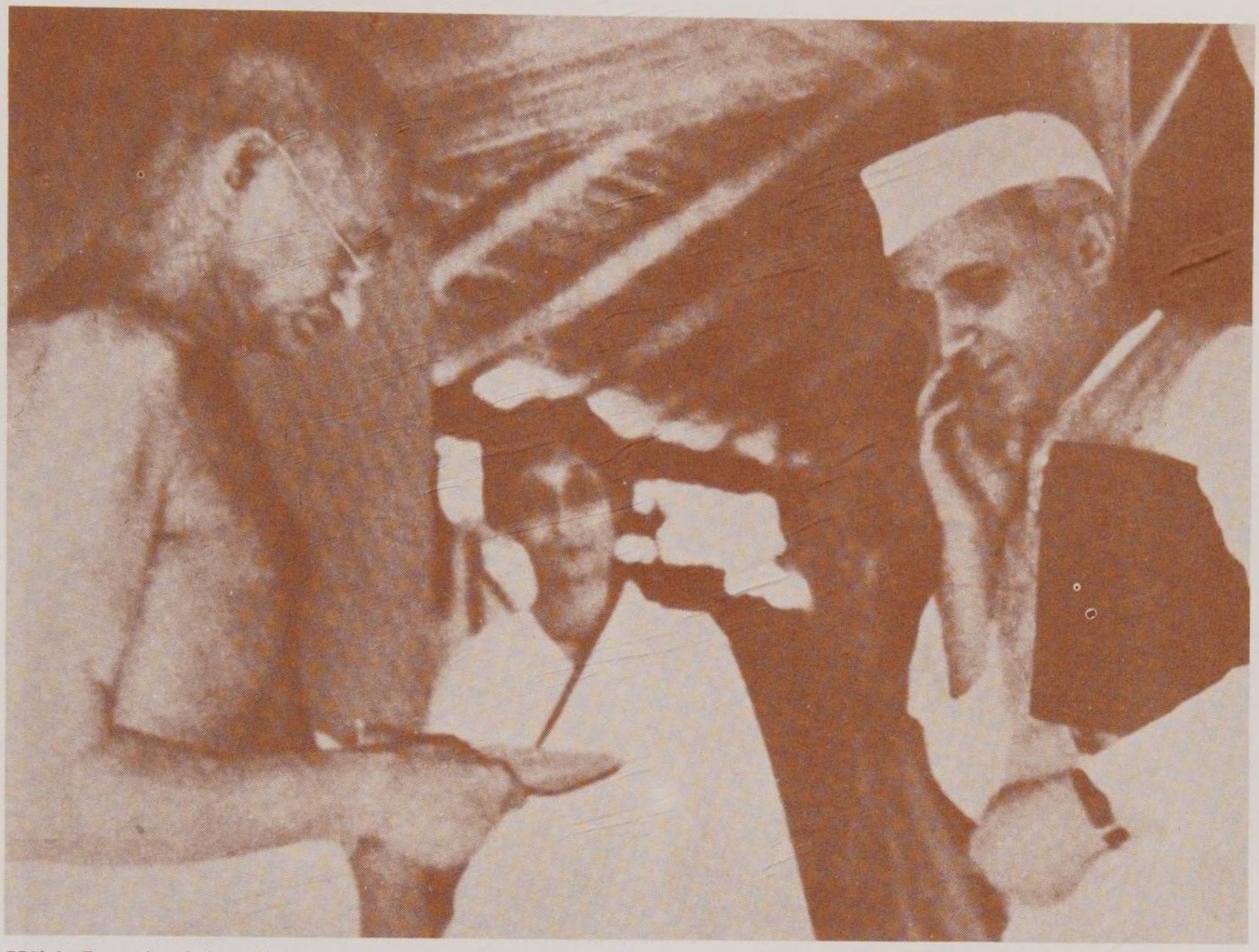
Untouchability may be considered to be an ancient tradition; the institution of child widowhood and child marriage may be considered to be an ancient tradition; and even so many an ancient horrible belief and superstitious practice. I would sweep them out of existence if I had the power.

Walking with Kasturba and his grand nephew at Sevagram.

It is a tragedy that religion for us means today nothing more than restriction on food and drink, nothing more than adherence to a sense of superiority and inferiority. There cannot be any grosser ignorance than this.

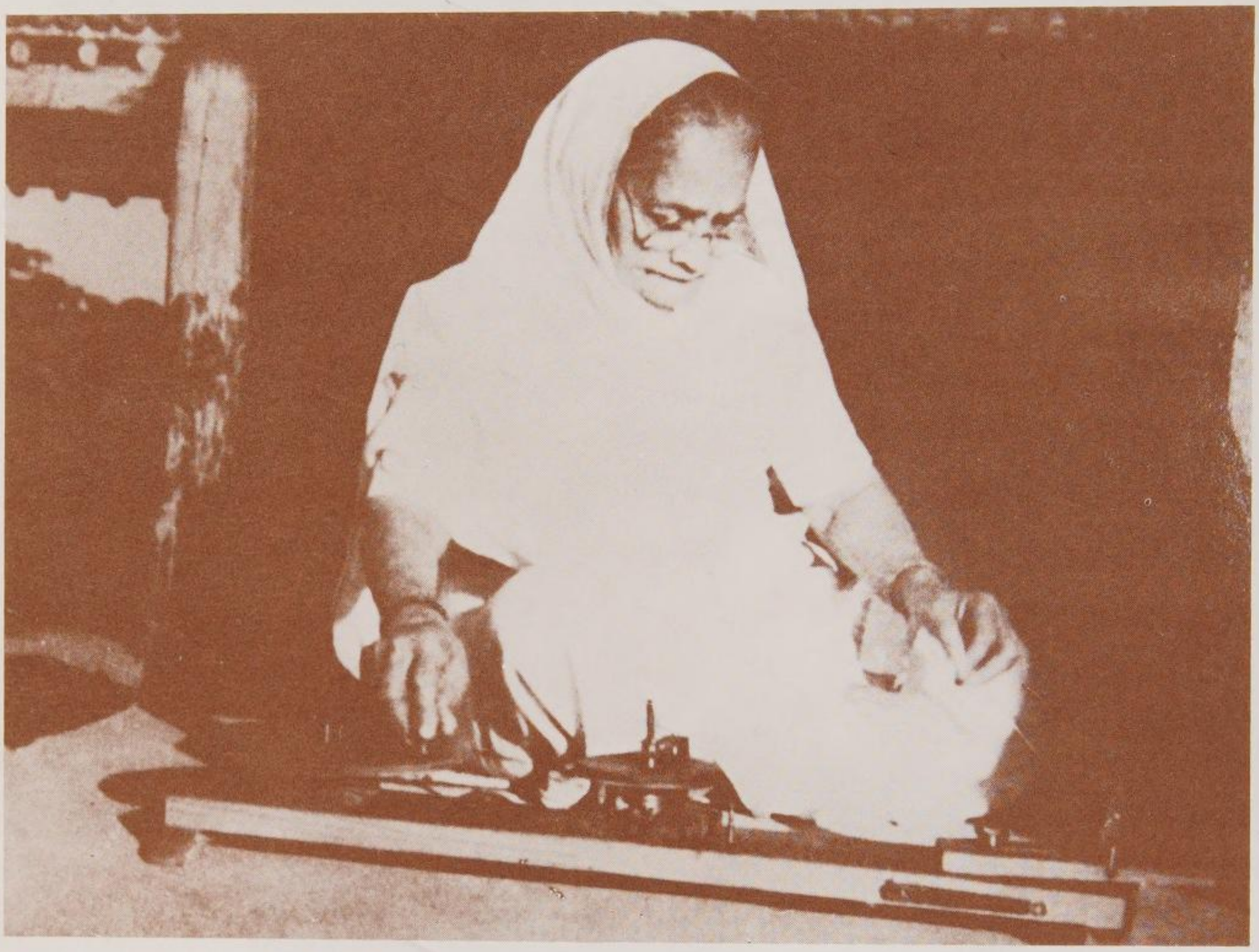
Mahatma Gandhi and Kasturba at Sevagram.

Religion which takes no account of practical affairs and does not help to solve them is no religion.



With Jawaharlal at Sevagram.

We should be ashamed of resting, or having a square meal so long as there is one able-bodied man or woman without work or food.



Kasturba at spinning wheel at Sevagram.

The divine music is incessantly going on within ourselves, but the loud senses drown the delicate music, which is unlike and infinitely superior to anything we can perceive or hear with our senses.

Agony and Experiments

With C. Rajagopalachari at Basin Bridge Junction during his visit to Madras. April 1937.

C. Rajagopalachari was considered by Mahatma as his conscience-keeper and had the courage of even opposing Mahatma if a decision taken by him was wrong.

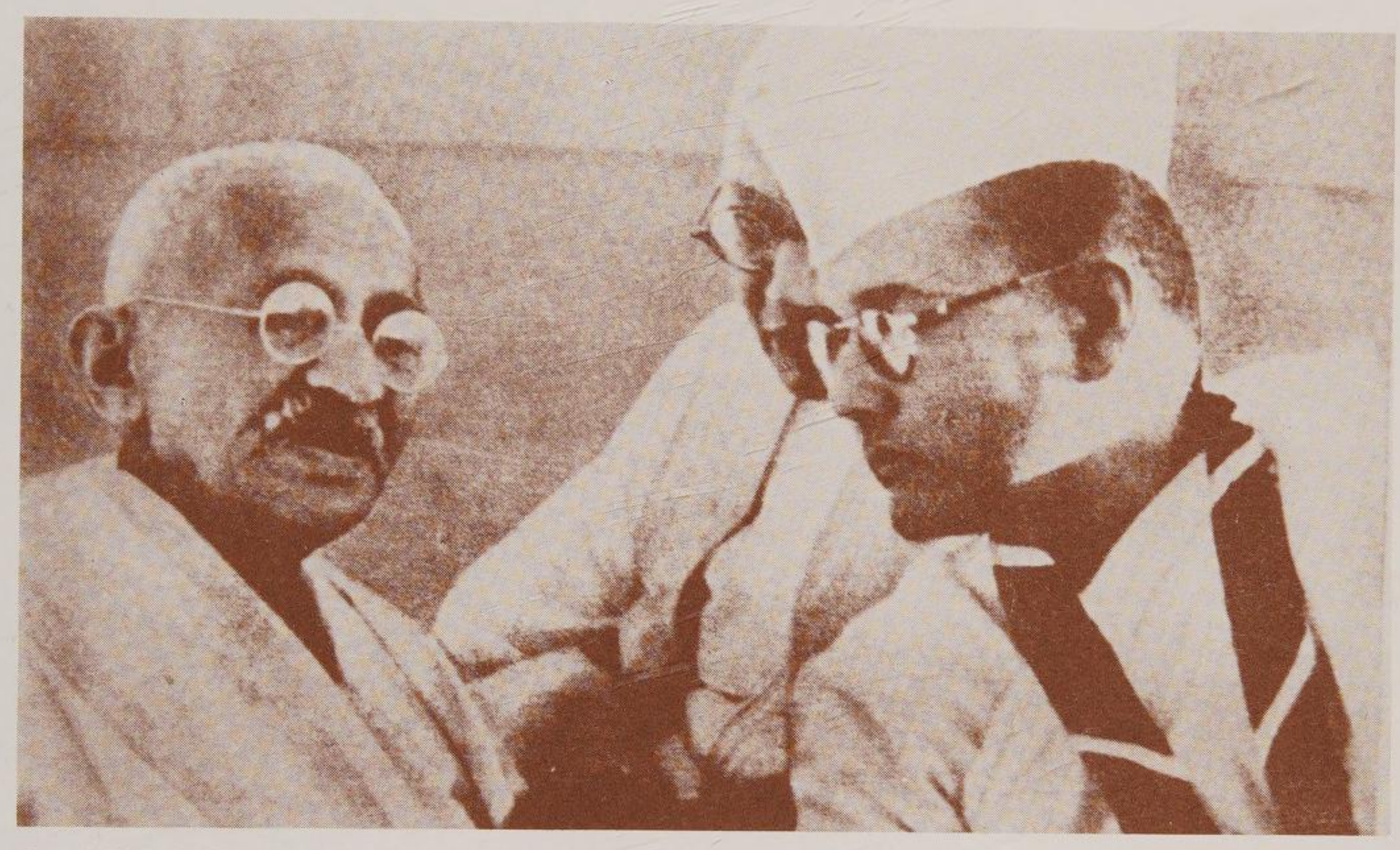
Somehow or other man has dominated woman from ages past, and so woman has developed an inferiority complex. She has believed in the truth of man's interested teaching that woman is inferior to man. But the seers among men have recognised her equal status.

On his way to prayer meeting in Harijan Colony, Delhi, 1937. With Gandhiji are Khan Abdul Gaffar Khan and Nehru.

I suggest we are thieves in a way. If I take anything that I do not need for my own immediate use and keep it, I thieve it from somebody else.

Morning walk on the Juhu beach, Bombay.

I do not share the belief that there can or will be on earth one religion. I am striving, therefore, to find a common factor and to induce mutual tolerance.



Gandhiji with Subhash Chandra Bose, the Haripura Congress President. (1938).

Fear has no place in our hearts, when we have shaken off attachment for wealth, for family and for the body.

Gandhiji addressing a public meeting in Peshawar.

What is true of individuals is true of nations. One cannot forgive too much. The weak can never forgive. Forgiveness is the attribute of the strong.

Gandhiji and 'Frontier Gandhi' Khan Abdul Gaffar Khan.

Khan Saheb was all the time around Mahatma. He was his true supporter and the follower of his ideals and philosophy.

I love all mankind as I love my own countrymen, because God dwells in the heart of every human being, and I aspire to realise the highest in life through the service of humanity.

With Khan Abdul Gaffar Khan at Taxila.

Satisfaction lies in the effort, not in the attainment. Full effort is full victory.

Conferring with his secretary Mahadev Desai at Birla House, Delhi, soon after the announcement of the Rajkot Award.

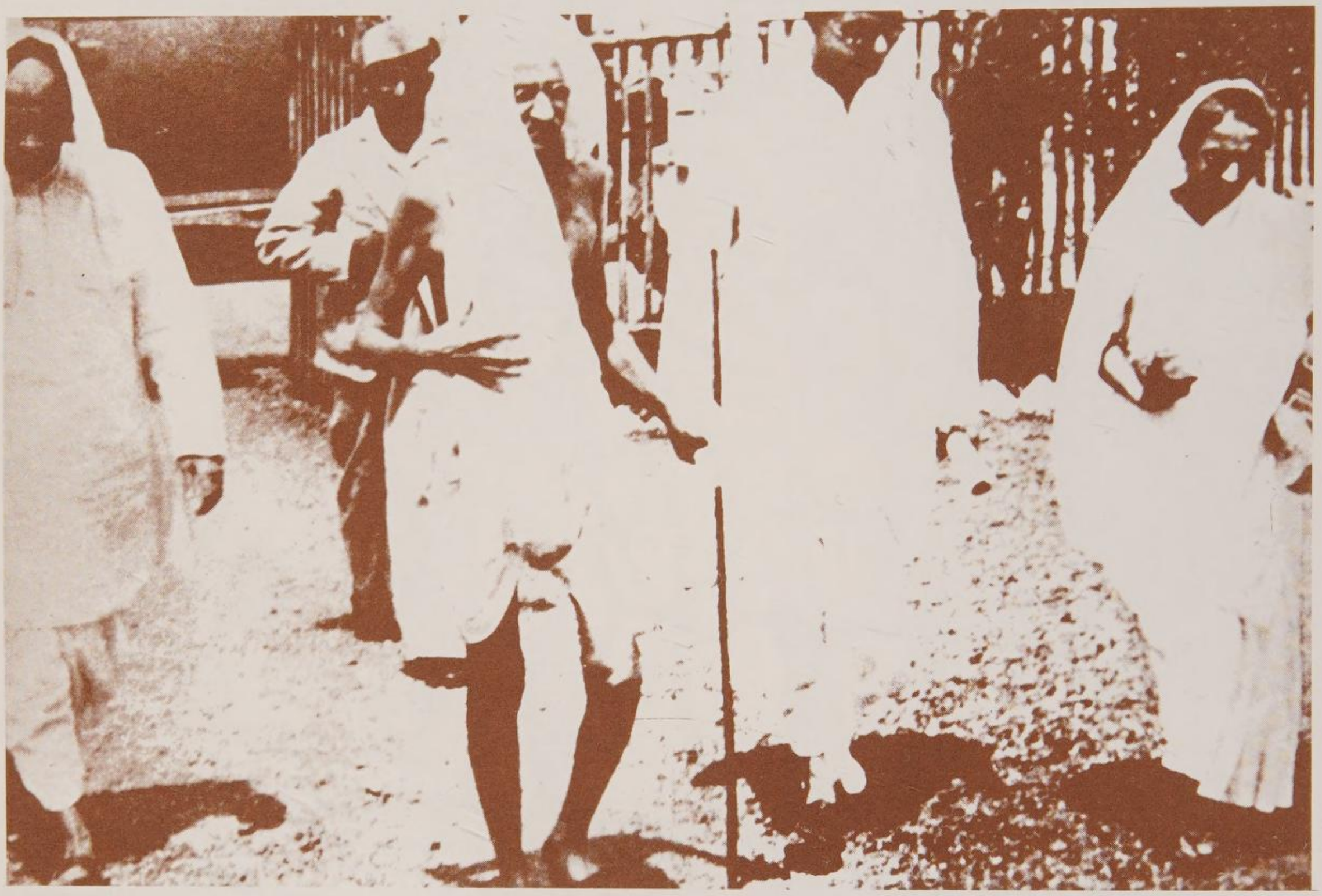
It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean.

At the Dum Dum Central Jail, near Calcutta, after a visit to the security prisoners, 1939.

I am endeavouring to see God through service of humanity, for I know that God is neither in heaven, nor down below, but in everyone.

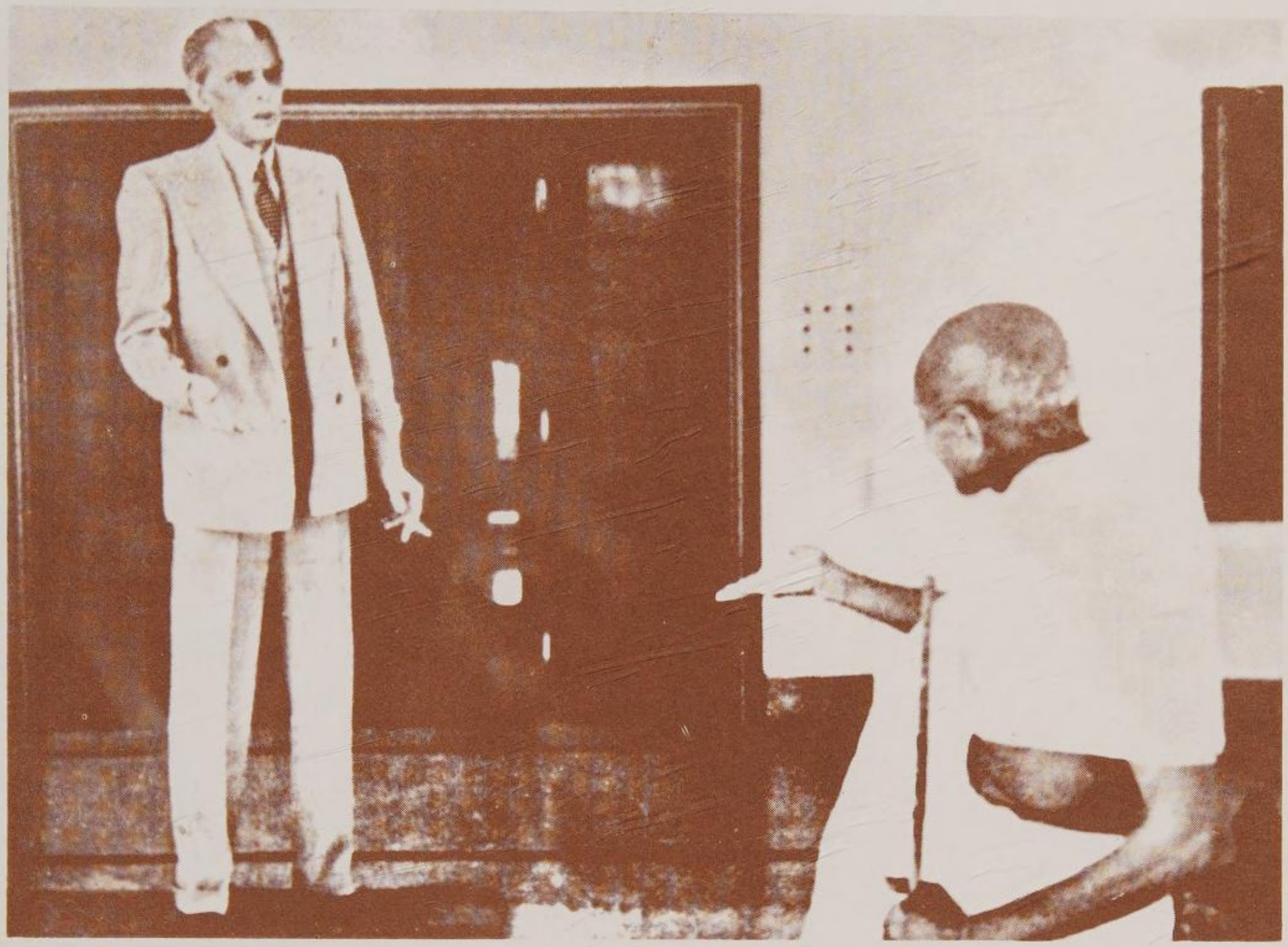
With Satyavati Devi and Bhula Bhai Desai, New Delhi.

I hold that the more helpless a creature, the more entitled it is to protection by man from the cruelty of man.



Arriving for a meeting of the Congress working committee, Wardha, August, 1939.

I do not seek redemption from the consequences of my sin. I seek to be redeemed from sin itself, or rather from the very thought of sin.



Gandhiji and Mohammed Ali Jinnah, during their talks with the Viceroy, November, 1939.

To call woman the weaker sex is a libel; it is man's injustice to woman.

With Dr. Rajendra Prasad at the Ramgarh Congress Session, 1940.

Temple entry is not the only way to remove untouchability; it is one of the many ways all of which have to be taken.

Gandhiji, Jawaharlal Nehru, Mahadev Desai and Dr. Pattabhi Sitaramayya, on their way to a working committee meeting at Wardha, 1940.

The freedom of India will demonstrate to all exploited races of the earth that their freedom is very near and that in no case will they be exploited.

On his way to meet the Viceroy, Simla, September, 1940.

The central disease of India is its deep poverty and deeper ignorance.

With Jamnalal Bajaj collecting funds for Harijan Welfare at Delhi, 1940.

Just as arms symbolise violence the Charkha symbolises non-violence in the sense that we can most directly realise non-violence through it. But it cannot symbolise non-violence so long as we do not work in accordance with its spirit.

With Rabindranath Tagore at Santiniketan, 1940.

There is no such thing as 'Gandhism' and I do not want to leave any sect after me.

At a reception given to him and Kasturba by the poet at Santiniketan, 1940.

Strength does not come from physical capacity. It comes from an indomitable will.

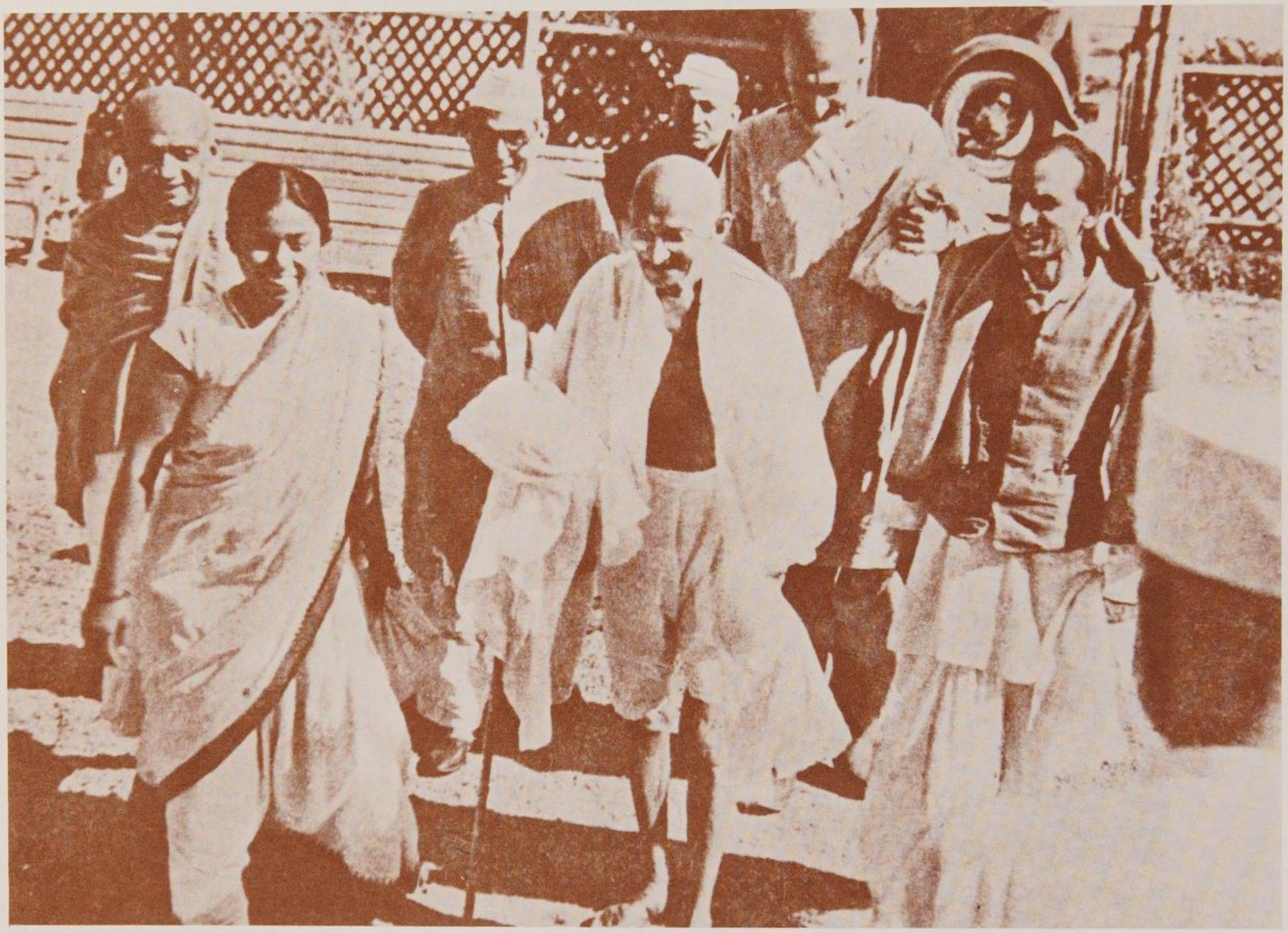
With Nandalal Bose at the Kala Bhawan, Santiniketan.

Your belief that there is no connection between the means and the end is a great mistake. We reap exactly as we sow.

Studying a report with Pandit Madan Mohan Malaviya.

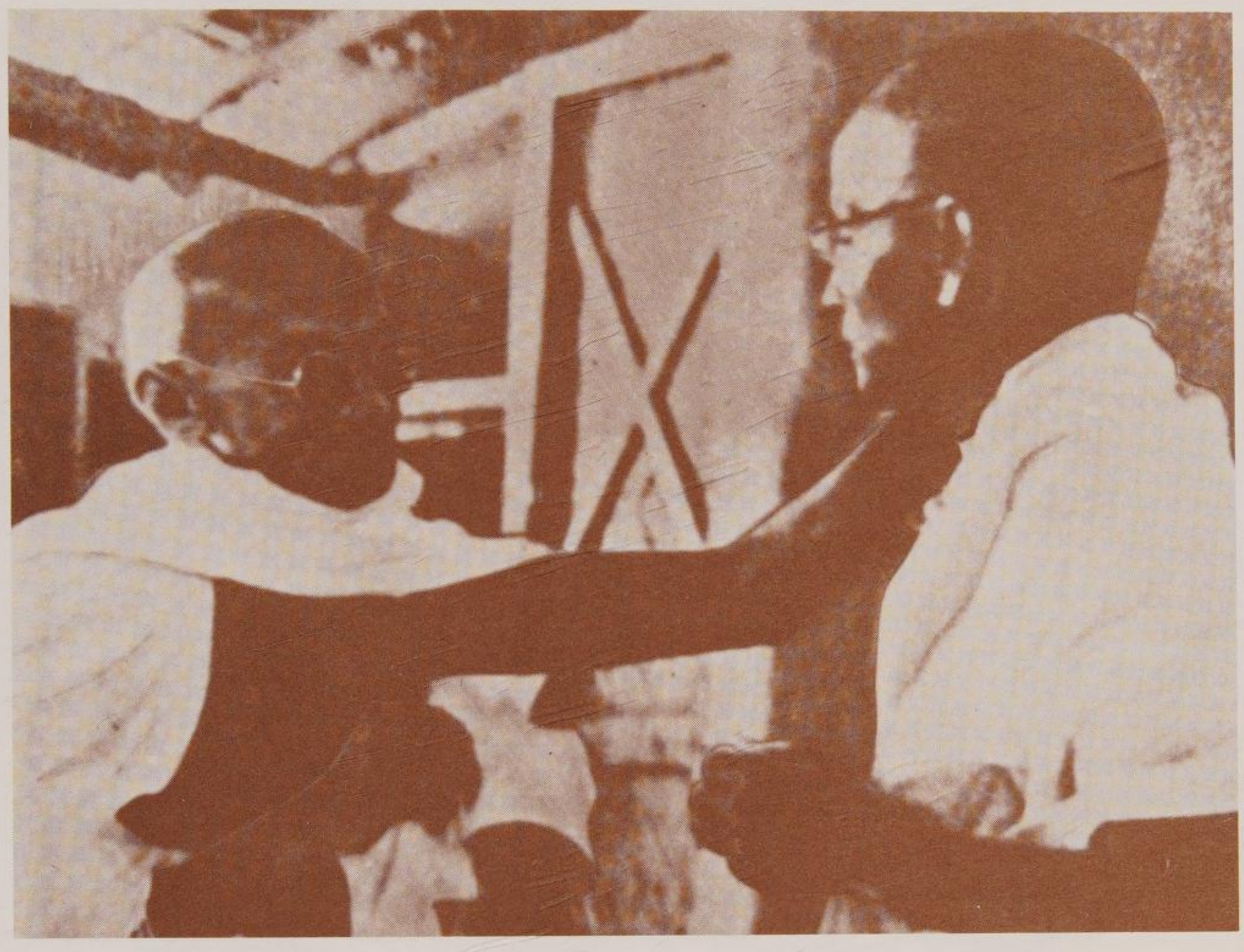
Mahatma wanted true character-building education for all Indians. That was the inspiration for the establishment of Benares Hindu University by Madan Mohan Malaviya.

Intolerance betrays want of faith in one's cause.



In a happy mood with Sardar Patel and Acharya Kripalani.

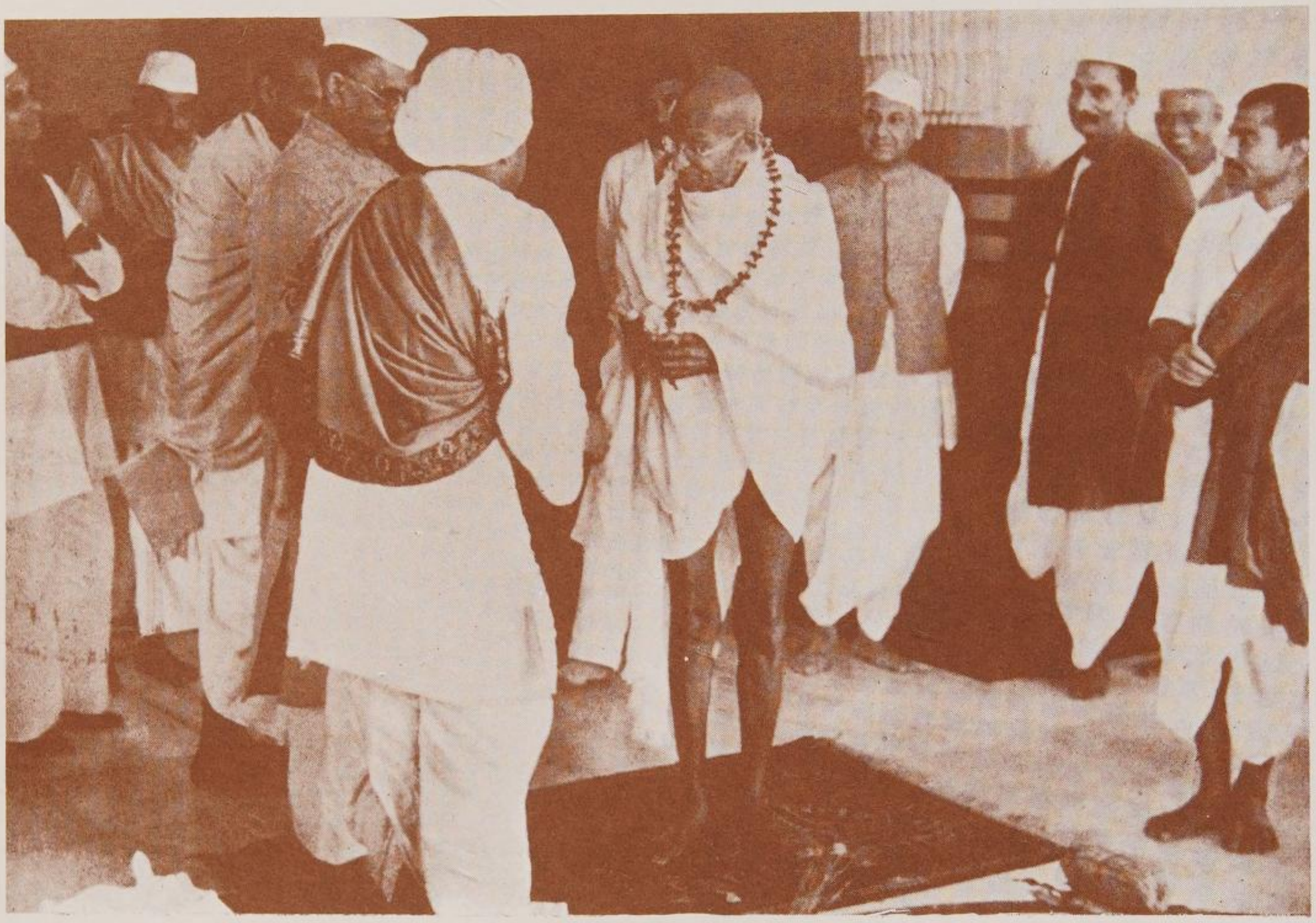
Men say that I am a saint losing himself in politics. The fact is that I am a politician trying my hardest to become a saint.



With Acharya Vinoba Bhave at Sevagram, 1941.

A true disciple who carried the torch of Mahatma very successfully after him.

A government that is evil has no room for good men and women except in its prisons.



Gandhi on the occasion of the opening ceremony of Kamala Nehru Memorial Hospital, Allahabad.
February 28, 1941.

I believe that if untouchability is really rooted out, it will not only purge Hinduism of a terrible blot but its repercussions will be worldwide. My fight against untouchability is a fight against the impure in humanity.

Gandhiji opening Kamla Nehru Hospital in Allahabad.

When you cease to think of yourselves as slaves, it will become impossible for anyone to enslave you.

With Mahadev Desai, Bombay, 1941.

I know of no greater sin than to oppress the innocent in the name of God.

With Marshal Chiang Kai Shek, Calcutta, February 1942.

I do not disbelieve in idol worship. An idol does not excite any feeling of veneration in me. But I think that idol worship is part of human nature. We hanker after symbolism.

Kasturba and Sarojini Naidu.

I reject any religious doctrine that does not appeal to reason and is in conflict with morality. I tolerate unreasonable religious sentiment when it is not immoral.

Self Respect and Revolt

Meeting of the Congress Working Committee, Wardha, February 1942.

As a splendid palace deserted by its inmates looks like a ruin, so does a man without character, all his material belongings notwithstanding.

With Sir Stafford Cripps, March 1942.

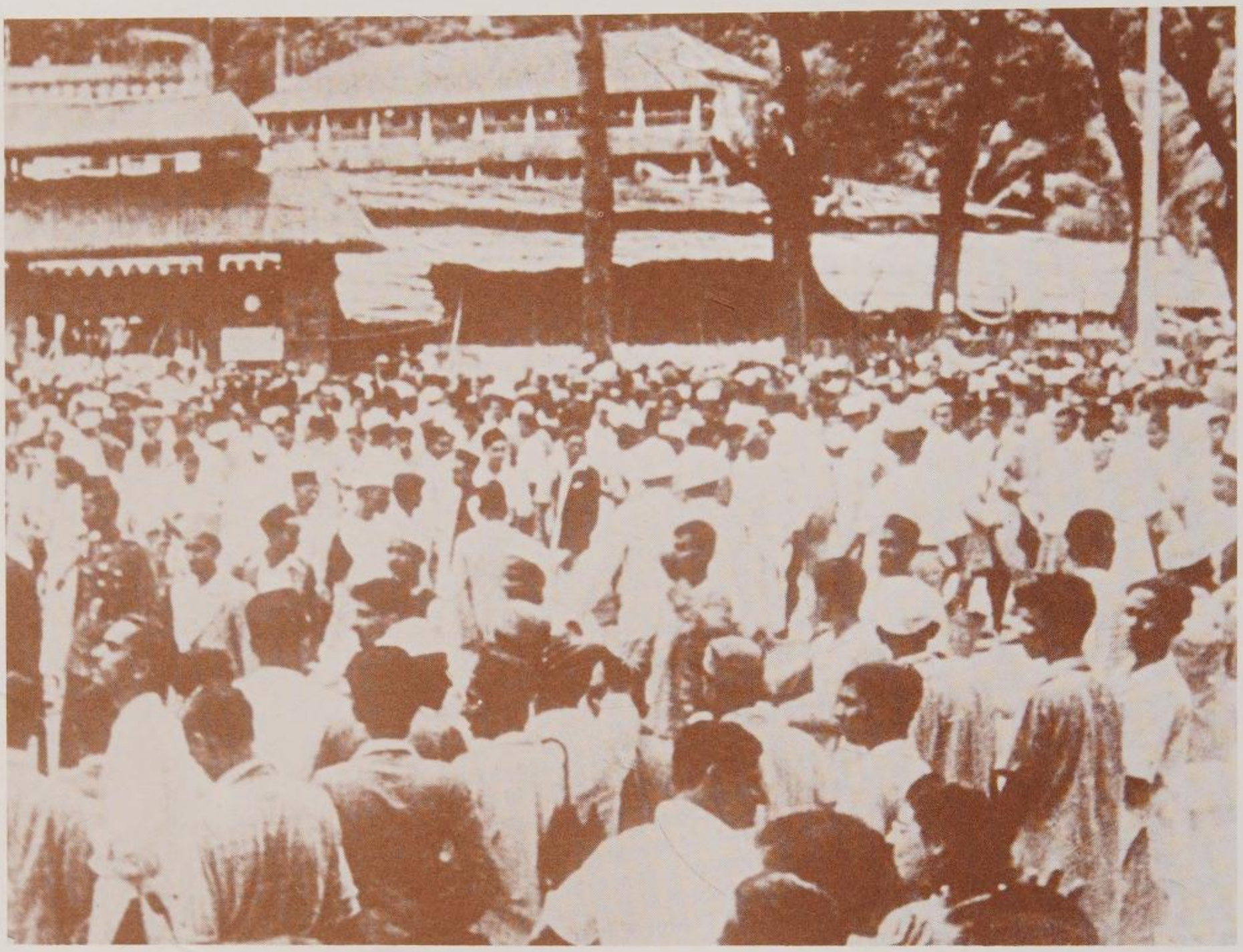
Ahimsa means infinite love, which again means infinite capacity for suffering. Who but woman, the mother of man shows this capacity in the largest measure?

The historic meeting of the All India Congress Committee, August 8, 1942, where the "Quit India" Resolution was adopted.

The more efficient a force is, the more silent and more subtle it is. Love is the subtlest force in the world.

Gandhiji with Abul Kalam Azad and Kripalani during the "Quit India Movement".

Where Love is, there God is also.



Crowd outside the meeting (1942).

There is no one without faults, not even men of God. They are men of God, not because they are faultless but because they know their own faults, they strive against them, they do not hide them and are ever ready to correct themselves.

Police teargassing a crowd on August 9, 1942.

Our civilisation, our culture, our Swaraj (self-rule) depend not upon multiplying our wants -self-indulgence, but upon restricting our wants - self denial.

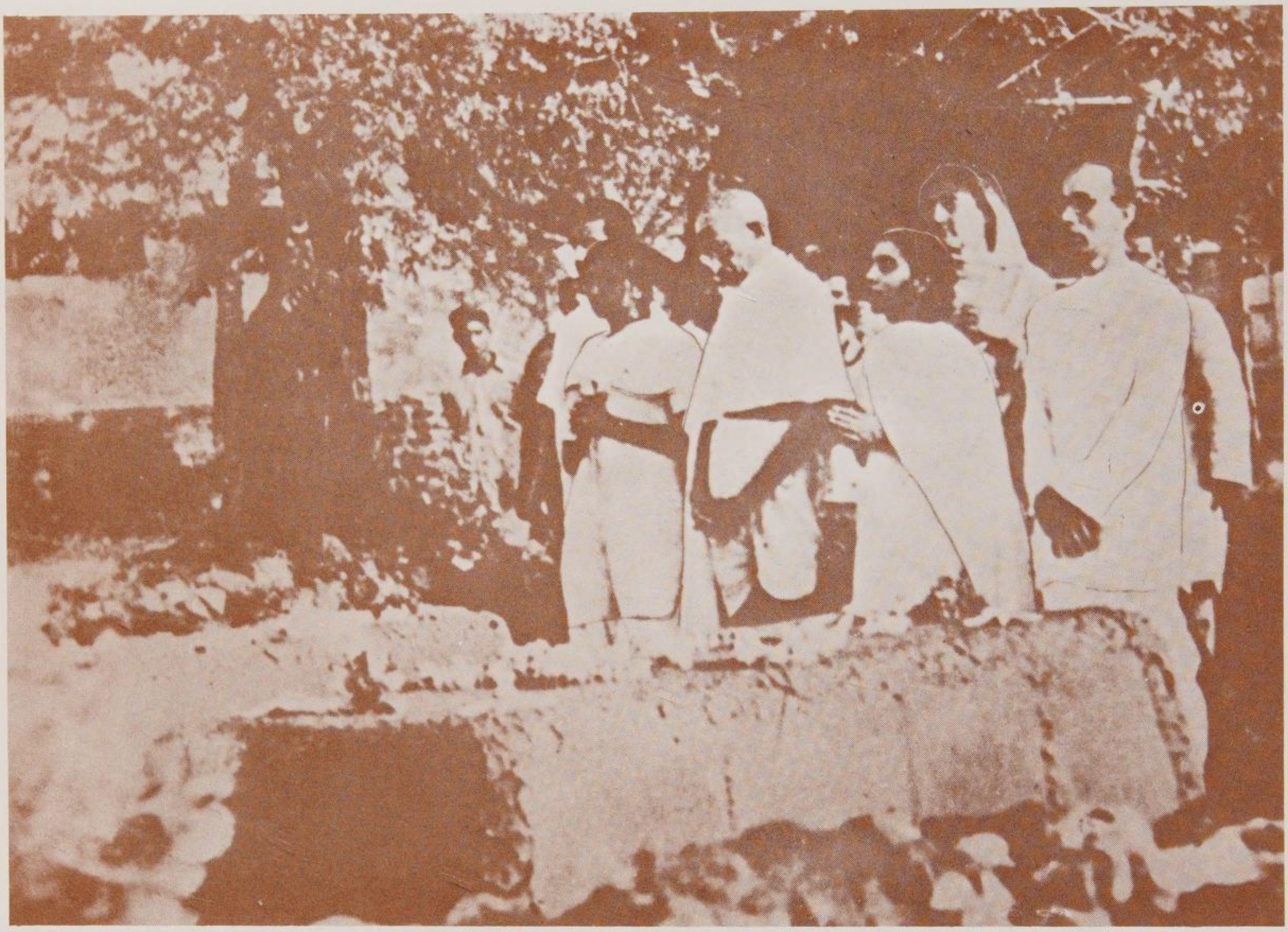
The Aga Khan Palace at Poona where Gandhiji was interned from August 1942 to May 1944.

The place of Mahatma's penance and renunciation for the benefit of the humanity.

Return good for evil became my guiding principle.

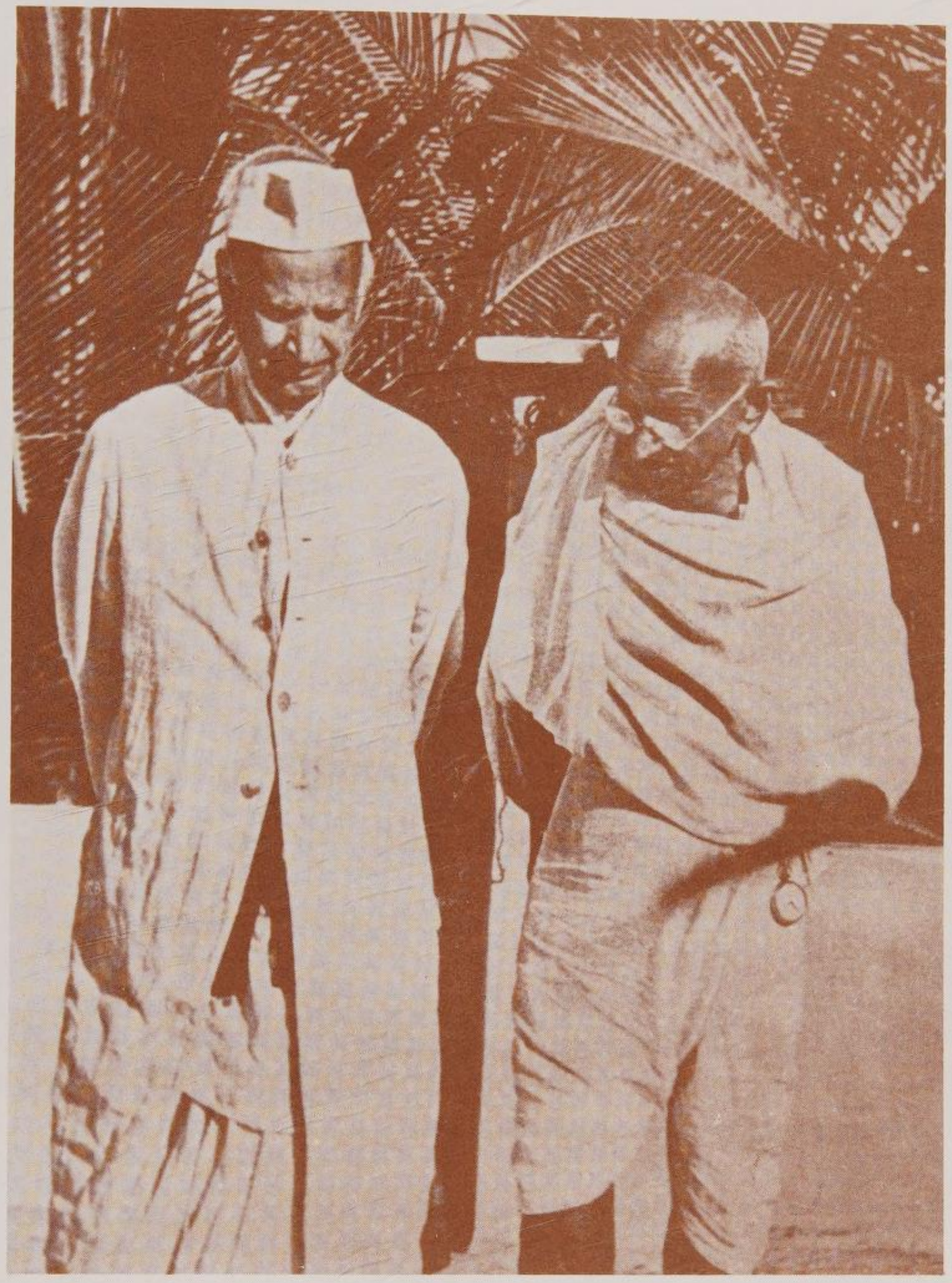
Last moments of Kasturba, Aga Khan Palace, Poona, February 1944.

We have been taught to believe that what is beautiful need not be useful and what is useful cannot be beautiful. I want to show that what is useful can also be beautiful.



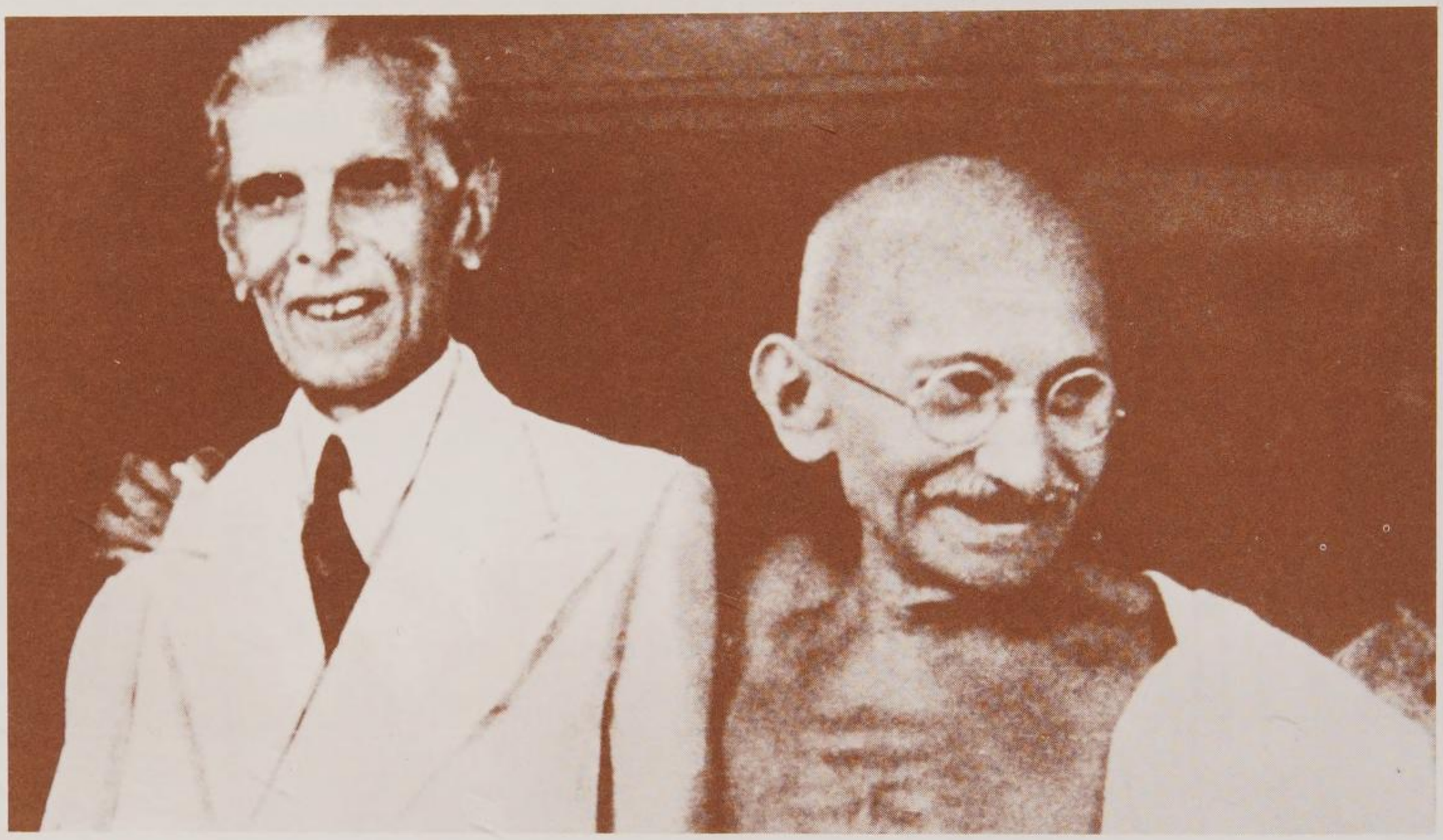
At the Samadhi of Kasturba and Mahadev Desai, who also died during the internment at the Aga Khan Palace.

Democracy is not a state in which people act like sheep. Under democracy individual liberty of opinion and action is jealously guarded.



At Juhu in 1944 with Thakkar Bapa, one of his close associates.

The greatest men of the world have always stood alone. Take the great prophets Zoroaster, Buddha, Jesus, Muhammad - they all stood alone like many others whom I can name. But they had living faith in themselves and their God, and believing as they did that God was on their side, they never felt lonely.

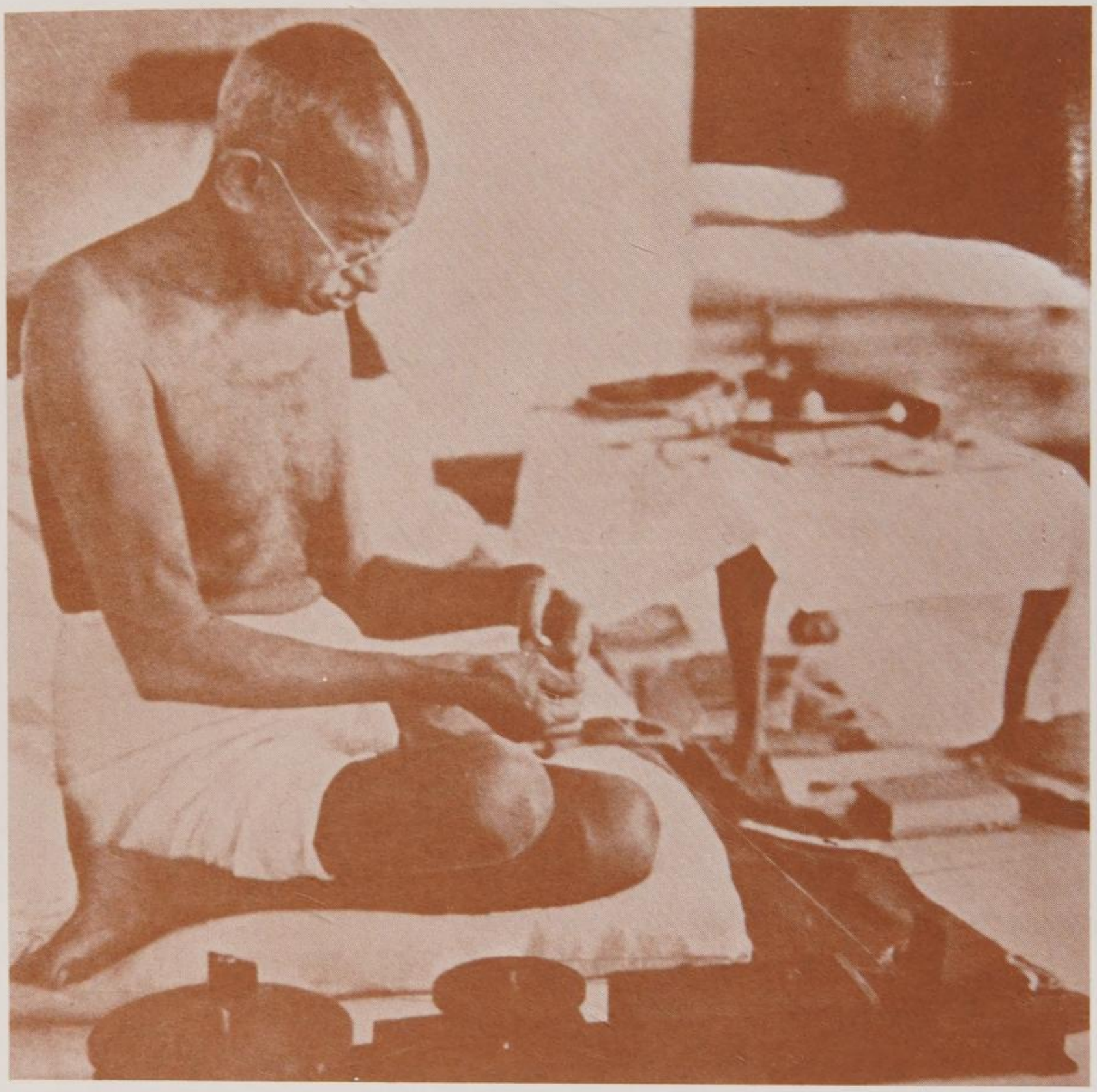


During Gandhiji - Jinnah talks in Bombay. September, 1944.

I have nothing new to teach the world; Truth and non-violence are as old as the hills.

Mahatma Gandhi and Jinnah among journalists (1944).

We do not need to proselytize either by our speech or by our writing. We can only do so really with our lives. Let our lives be open books for all to study.



At the spinning wheel, Bombay, 1945.
Which, according to Mahatma was the major instrument of progress of the nation.

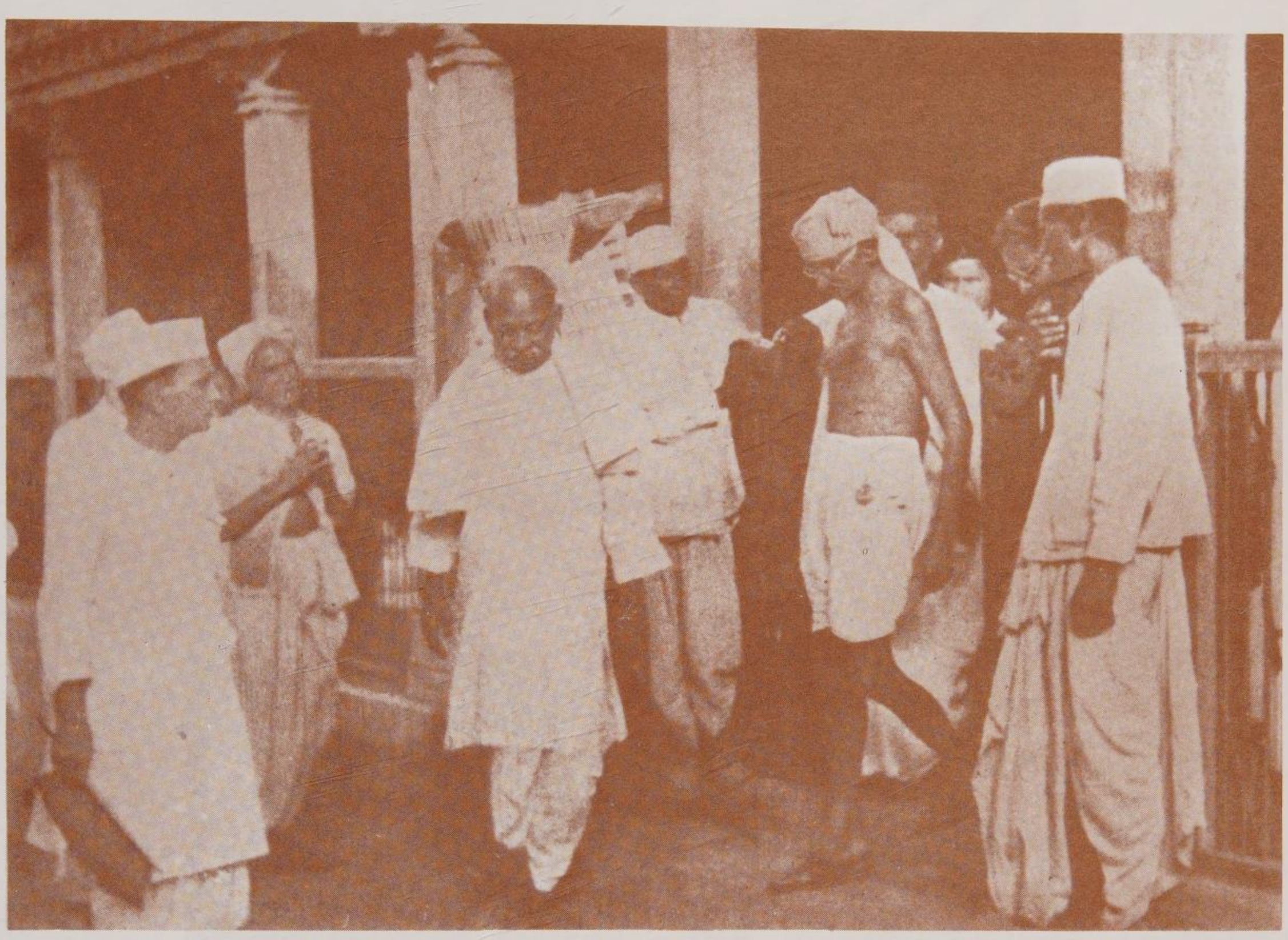
There is nothing to prevent us from profiting by the light that may come from the West. Only we must take care that we are not overpowered by the glamour of the West. We must not mistake the glamour for true light.

With Sarat Chandra Bose at the Bhangi Colony, New Delhi.

To a true artist only that face is beautiful which, quite apart from its exterior, shines with the truth within the soul. There is no beauty apart from Truth.

Gandhiji attending a leprosy patient.

Divine knowledge is not borrowed from books. It has to be realized in oneself. Books are at best an aid, often even a hindrance.



Gandhiji, Sardar Patel at Simla where Gandhiji had gone to meet the Viceroy, July, 1945.

Scriptures cannot transcend reason and truth. They are intended to purify reason and illuminate truth.

On his way to the Viceregal Lodge, Simla, 1945.

There is no religion higher than Truth and Righteousness.

Contemplation and Service

Collecting funds for Harijans at a railway station in Bengal, 1946.

When I admire the wonders of a sunset or the beauty of the moon, my soul expands in the worship of the creator.

Watching mass spinning by village women at a railway station.

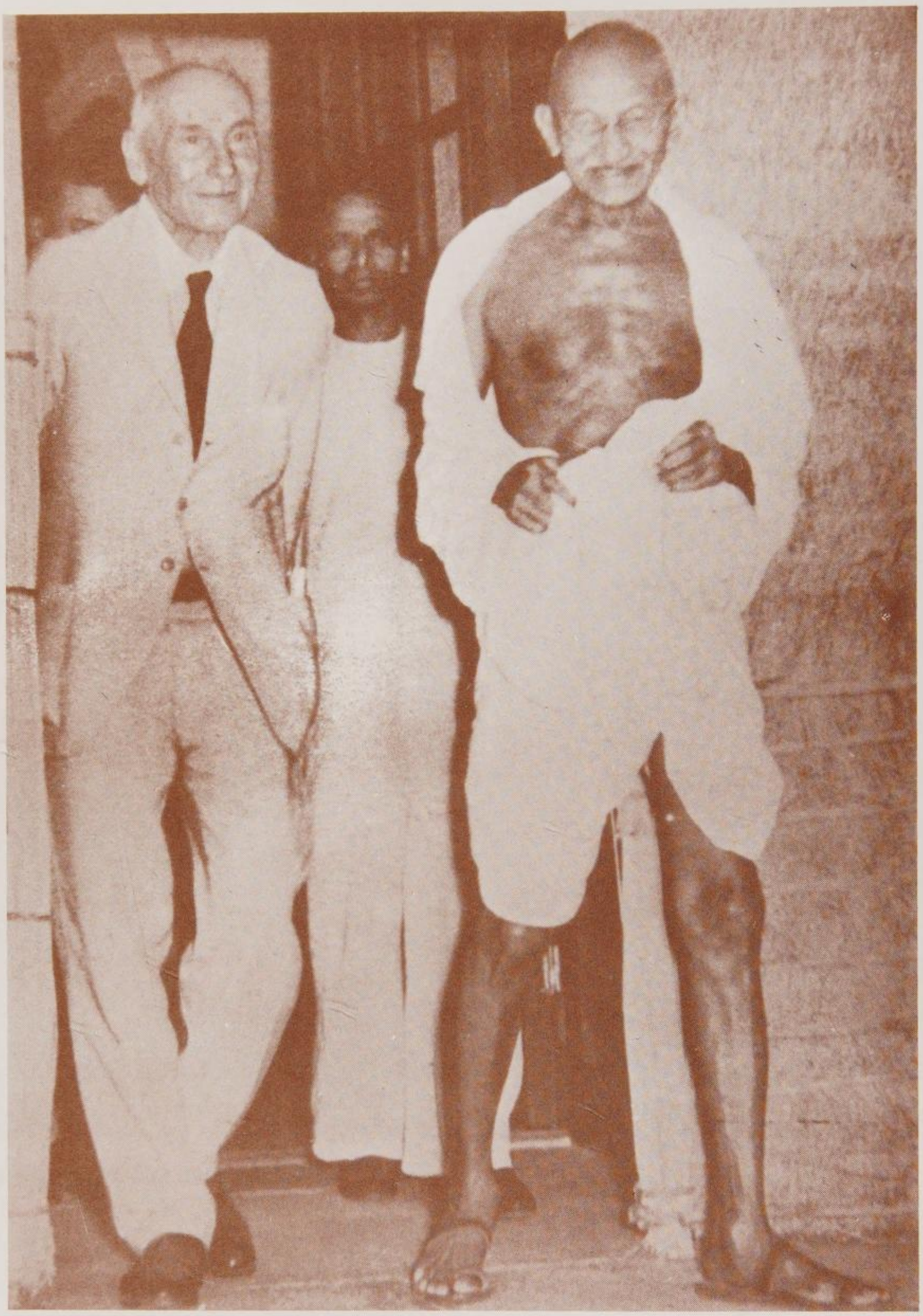
I believe in the absolute oneness of God and therefore also of humanity.

With Jawaharlal Nehru at the Bhangi Colony, New Delhi, 1946.

There is an orderliness in the universe; there is an unalterable law governing everything and every being that exists or lives. It is no blind law, for no blind law can govern the conduct of living beings.

With the Harijans at Gauhati, January 1946.

But one thing took deep root in me - the conviction that morality is the basis of things and that truth is the substance of all morality.

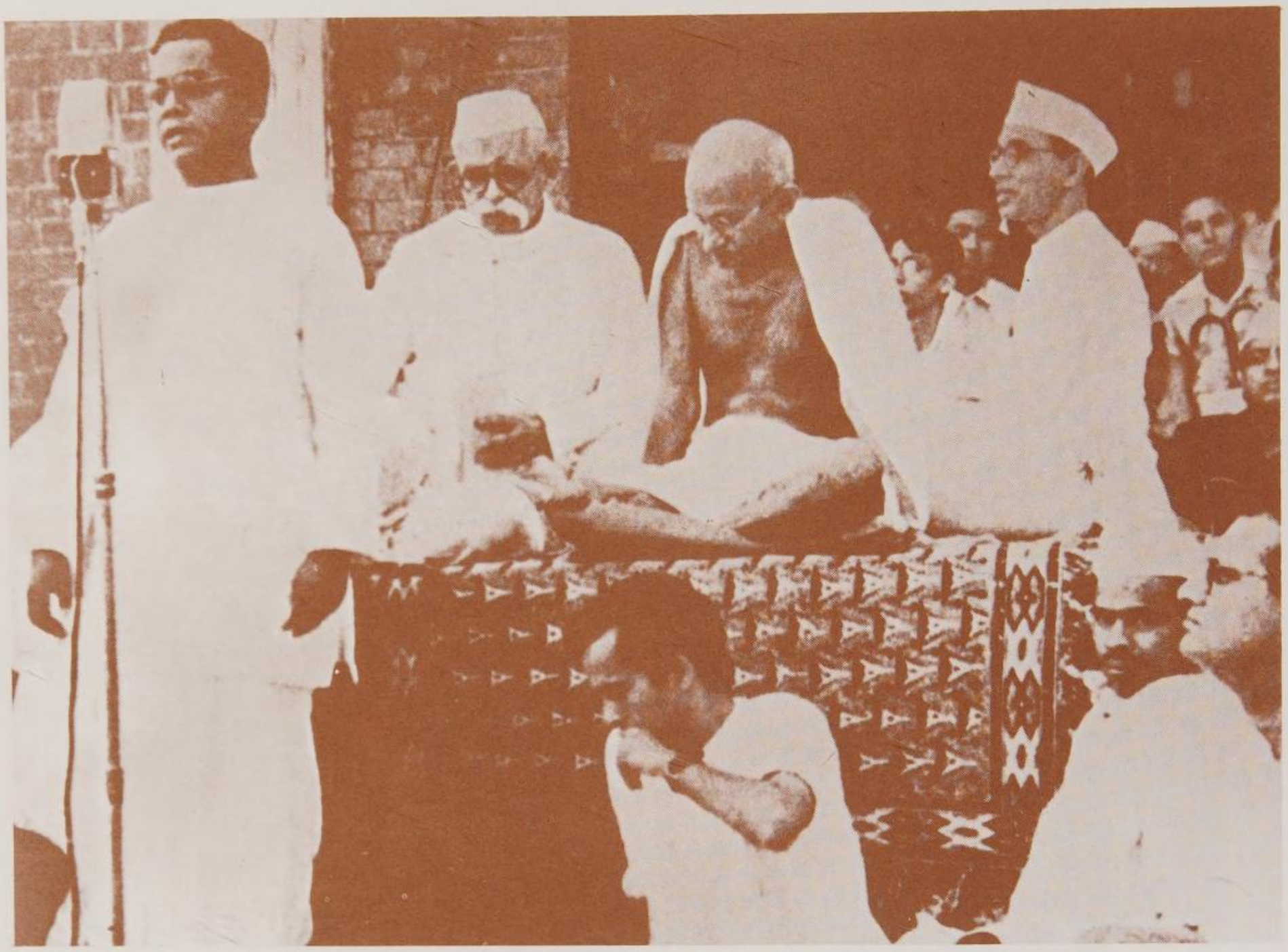


With Lord Pethick Lawrence, April 1946.

Our scriptures tell us that childhood, old age and death are incidents only to this perishable body of ours and that man's spirit is eternal and immortal. That being so, why should we fear death! And where there is no fear of death there can be no sorrow over it either.

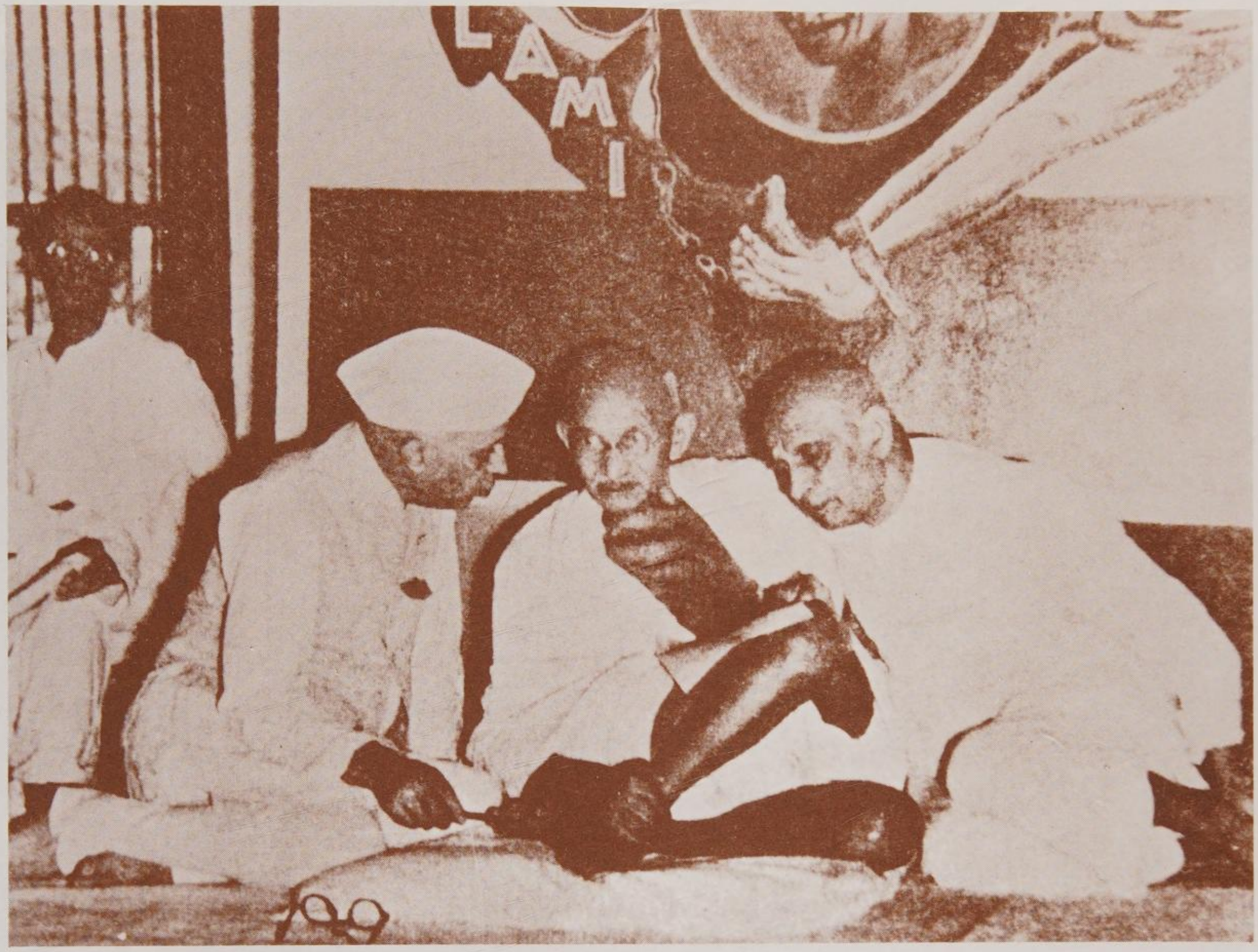
Taking part in mass spinning at the Bhangi Colony, New Delhi, 1946.

The whole world is my village.



At the inauguration of the Education Minister's Conference at Wardha, 1946.

To me God is Truth and Love; God is ethics and morality; God is fearlessness; God is the source of Light and Life and yet He is above and beyond all these. God is conscience. He is even the atheism of the atheist. For in His boundless love God permits the atheist to live. He is the searcher of hearts. He transcends speech and reason. He knows us and our hearts better than we do ourselves. He does not take us at our word for He knows that we often do not mean it, some knowingly and others unknowingly.



Bombay Congress with Jawaharlal Nehru and Sardar Patel, 1946.

Man's ultimate aim is the realization of God, and all his activities - social, political, religious have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the endeavor simply because the only way to find God is to see Him in His creation and be one with it.

On his way to Noakhali, East Bengal, November 1946.

For me, truth is the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth, the Eternal Principle, that is God.

Gandhiji in Naokhali, 1946.

In times to come people will not judge us by the creed we profess or the label we wear or the slogans we shout, but by our work, industry, sacrifice, honesty and purity of character.

A prayer meeting in a disturbed village, 1946.

Christ did not bear the cross only 1900 years ago, but he bears it today . . . Do not then preach the God of history but show him as he lives today through you . . . It is better to allow our lives to speak for us than our words.

On his way to a ravaged village (1946).

The Path of Sacrifice.

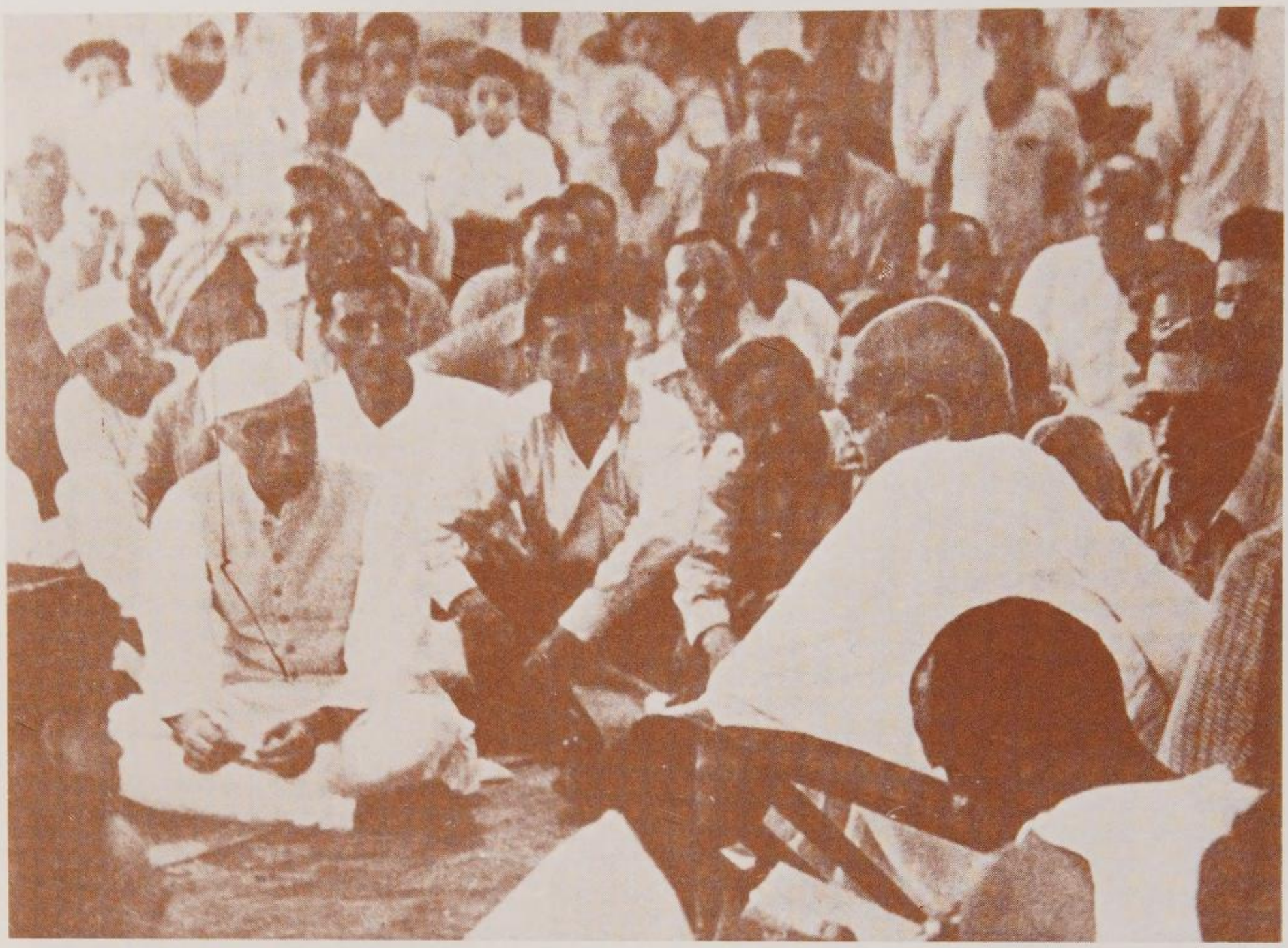
My work will be finished if I succeed in carrying the conviction of the human family that every man or woman, however weak in body, is the guardian of his or her self-respect and liberty.

Visiting ravaged village in Bihar, 1947.

Democracy must in essence mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good of all.

Gandhiji helping Amtus Salaam to end her twenty five days fast, undertaken in protest against communal riots in East Bengal and Bihar.

All universal rules of conduct known as God's commandments are simple and easy to understand and to carry out, if the will is there.

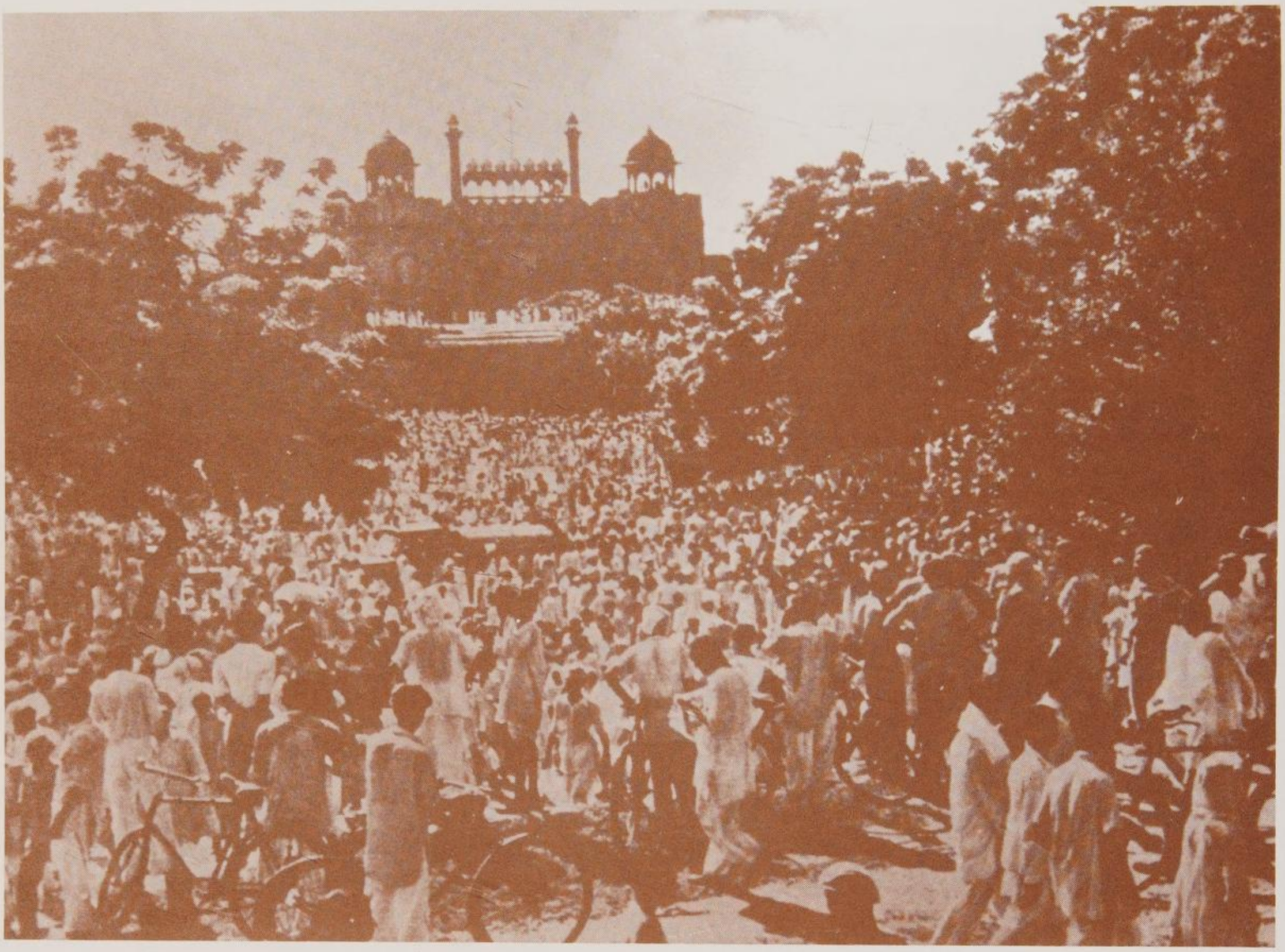


Gandhiji and Jawaharlal Nehru addressing refugees from the Punjab at a camp in Hardwar, June, 1947.

My notion of democracy is that under it the weakest should have the same opportunity as the strongest.

With Lord and Lady Mountbatten.

The message of the spinning wheel is much wider than its circumference. Its message is one of simplicity, service of mankind, living so as not to hurt others, creating an indissoluble bond between the rich and the poor, capital and labour, the prince and the peasant.



Redfort, Delhi. Independence day, 15 August, 1947.

Beginning of a new era in the history of the nation.

I do not want to foresee the future. I am concerned with taking care of the present. God has given me no control over the moment following.

Merging with the Truth

A prayer meeting at Birla House, New Delhi.

Means and end are convertible terms in my philosophy of life.

Spinning at Birla House, New Delhi, in his famous 'Naokhali hat'.

Never own defeat in a sacred cause and make up your minds henceforth that you will be pure and that you fill find a response from God. But God never answers the prayers of the arrogant, nor the prayers of those who bargain with Him.

Arriving at a prayer meeting with Jayaprakash Narayan, January, 1948.

Let everyone try and find that as a result of daily prayer he adds something new to his life, something with which nothing can be compared.

Discussing with Maulana Abul Kalam Azad.

The Law of Love, call it attraction, affinity, cohesion, if you like, governs the world.

Gandhiji breaking his fast, January 18, 1948.

If I am to die by the bullet of a mad man, I must do so smiling. There must be no anger within me. God must be in my heart and on my lips. And you promise me one thing. Should such a thing happen, you are not to shed one tear.

Gandhiji visiting the mosque of Khwaja Qutabuddin at Mehrauli, near Delhi.
January 27, 1948.

I do not want to die of a creeping paralysis of my faculties - a defeated man. An assassin's bullet may put an end to my life. I would welcome it. But I would love, above all, to fade out doing my duty with my last breath.

Walking to a prayer meeting at Birla House, January 29, 1948, one of the last photographs of Mahatmaji.

I believe in the message of truth delivered by all the religious teachers of the world. And it is my constant prayer that I may never have a feeling of anger against my traducers, that even if I fall victim to an assassin's bullet, I may deliver up my soul with the remembrance of God upon my lips.

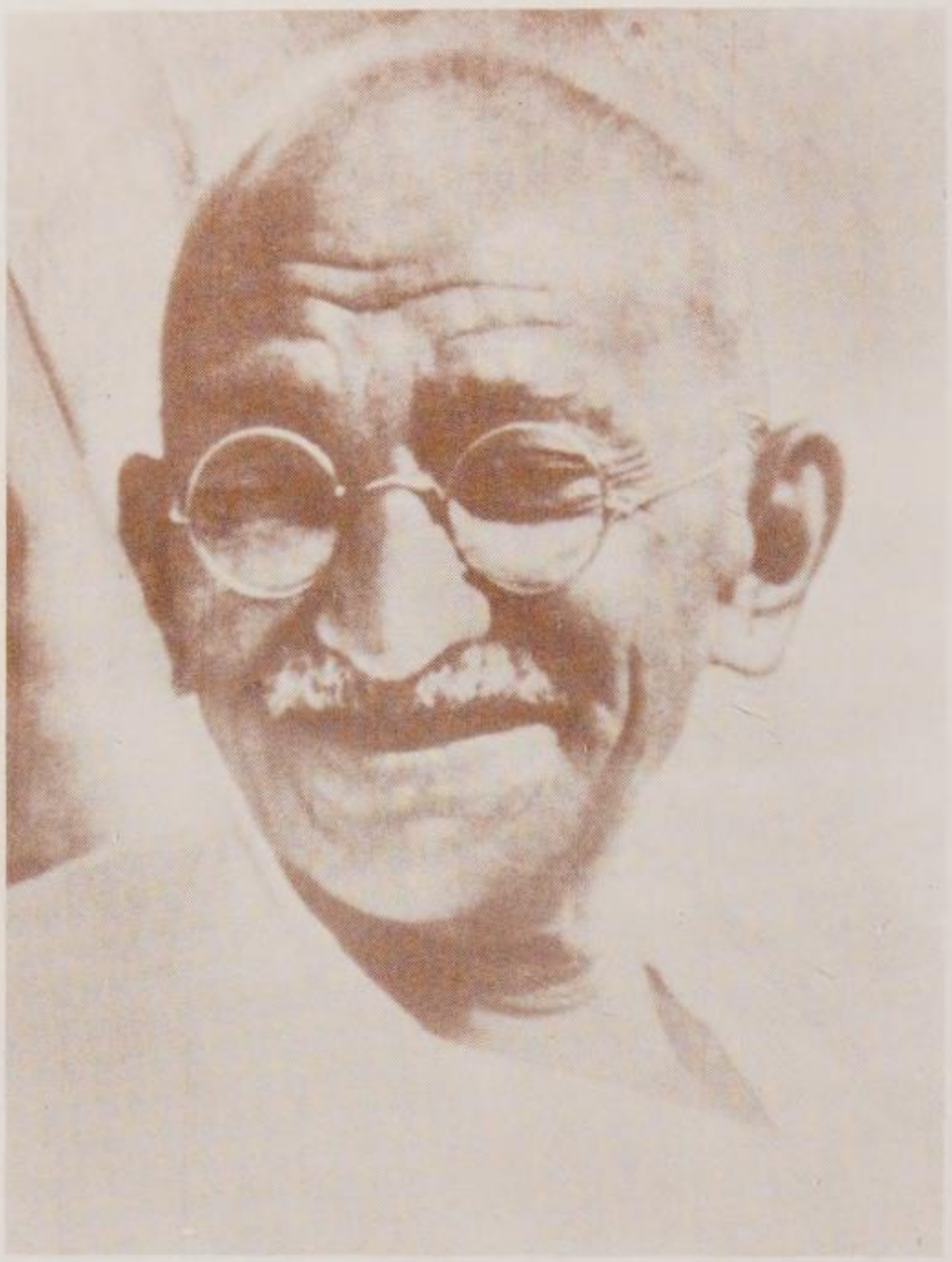
"Hey Ram!"

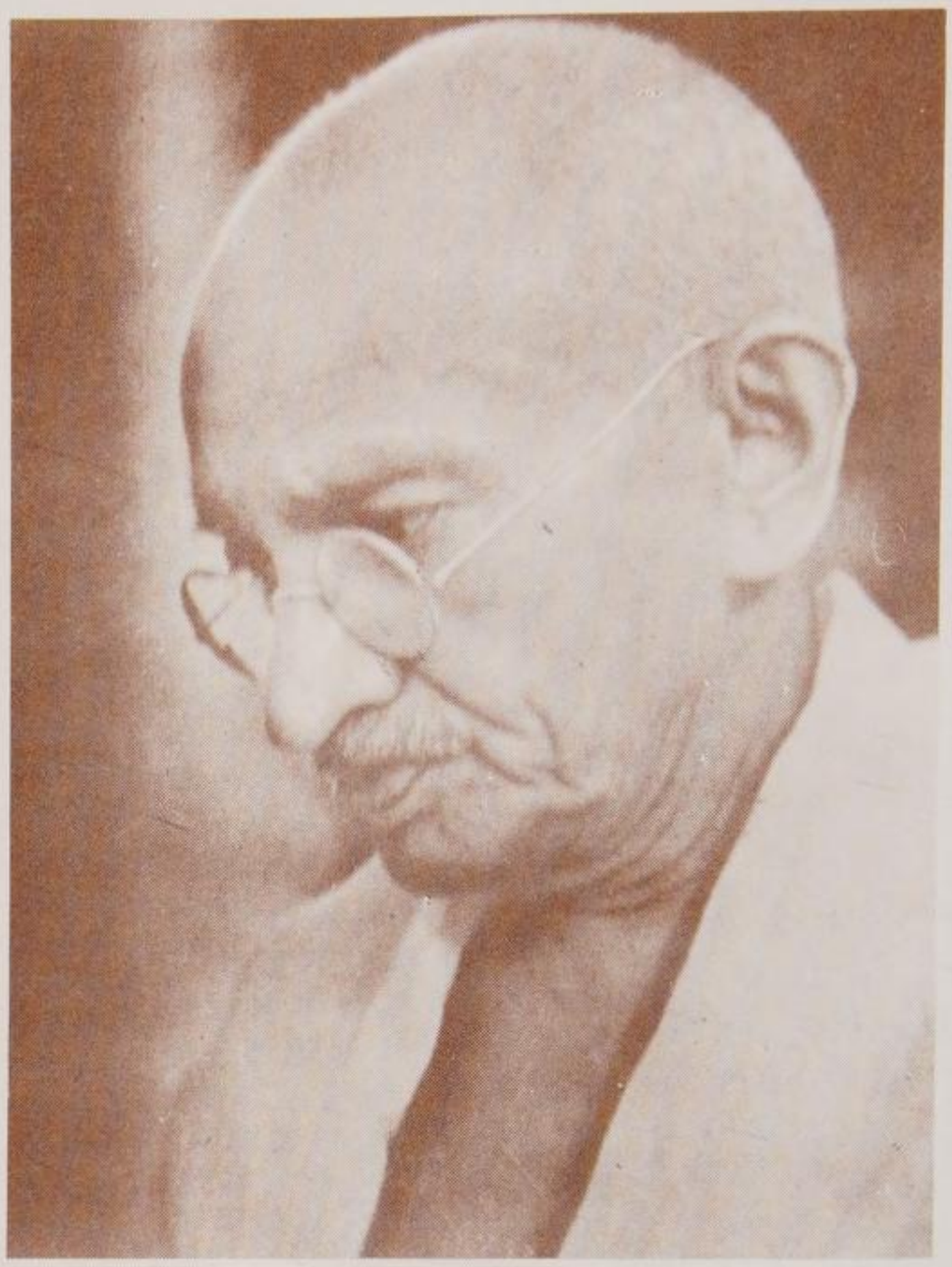
Mahatmaji's body lying in state at Birla House, January 30, 1948.

Samadhi.

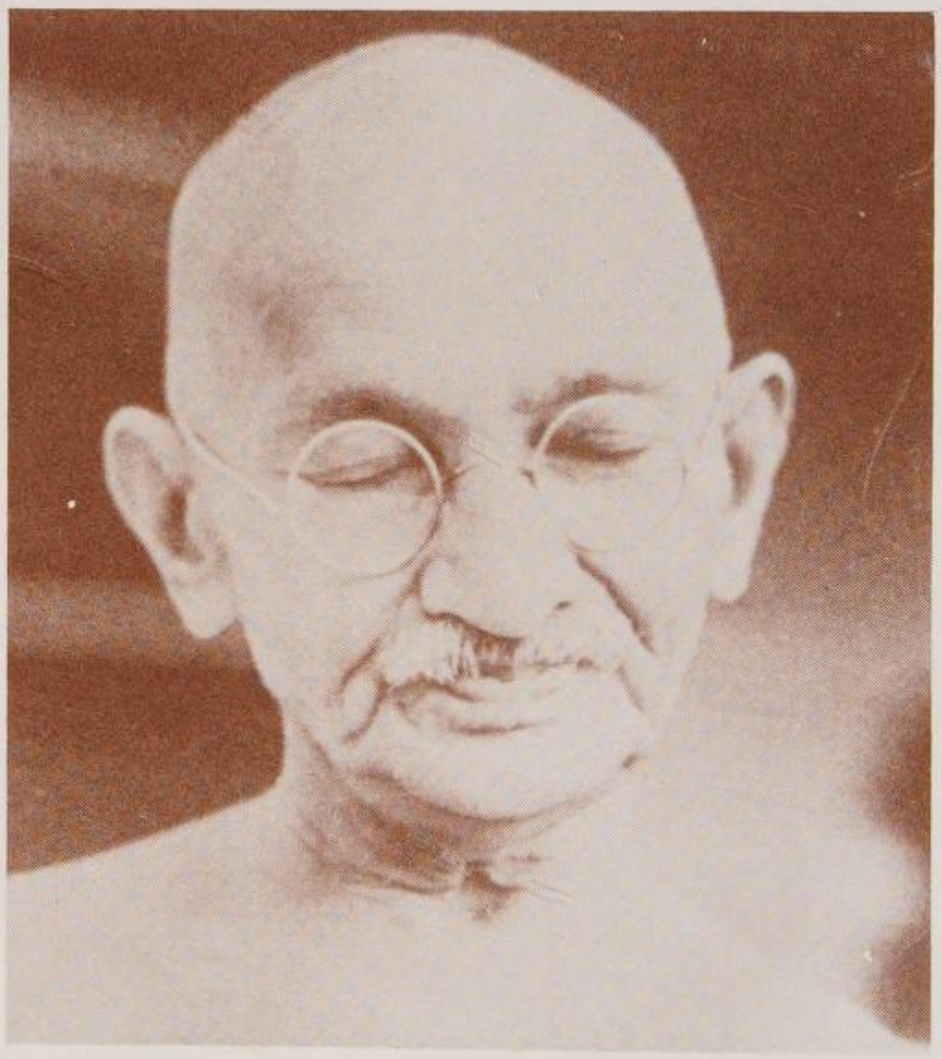
The mortal remains of Gandhiji.

The funeral pyre at Rajghat, 4:55 p.m., January 31, 1948.





Profiles of Mahatma



Mahatma - the apostle of peace.
1869 - 1948

MAHATMA - AS OTHERS SAW HIM (A Glimpse)

DR. FRANCIS NEILSON, Author of the book "The Tragedy of Europe'

"Gandhi is unique. There is no record of a man of his position challenging a great empire. A Diogenes in action, a St. Francis in humility, a Socrates in wisdom, he reveals to the world the utter paltriness of the methods of the statesman who relies upon force to gain his end. In this contest, spiritual integrity truimphs over the physical opposition of the forces of the state."

(Quoted from the address by Rev. John Hayne Holmes who paid homage to the greatest man of our time, during the Memorial Service to the Mahatma held at the Community Church of New York on February 1, 1948, two days after his assassination.)

DR. ARNOLD TOYNBEE, Famous British Historian

Gandhi was as great a benefactor of my country as he was of his own. Gandhi made it impossible for the British to go on ruling India, but at the same time he made it possible for us to abdicate without rancour and without dishonor. He made it possible for the Government of India to pass back out of British into Indian hands without mutual bloodshed, and for the Indian and British peoples to become friends, after parting company with each other politically, on a footing of equality - the natural human relation between fellow human beings, but a relation which cannot be established so long as people are implicated with each other in the artificial and estranging relation of rulers and subjects. In helping the British to extricate themselves from this entanglement, Gandhi did them a signal service; for it is easier to acquire an empire than to disengage from one.

ANNIE BESANT, Theosophist; founder of Indian Home Rule League.

As I stood for a moment facing him, hand clasped in hand, I saw in him that deathless spirit which redeems by suffering, and in death wins life for others, one of those marked out for the high service of becoming Saviours and Helpers of Humanity. I, who tread the path of the warrior, not that of the Saint, who battle against Enthroned Injustice by assault, not by meekness, I recognize in this man, so frail and yet so mighty, one of those whose names live in history among those of whom it is said, "He saved others; himself he could not save."

WILL DURANT, American Author; Biographer, Author of "The Story of Civilization (11 Volumes)

"Not since St. Francis of Assisi has any life known to history has been so marked by gentleness, disinterestedness, simplicity of soul, and forgiveness of enemies. Like Buddha and Miranda, he has suffered with those he has seen suffer; he has taken all the tribulation of his people upon himself, fighting for their freedom and fasting for their sins. And so a nation that would never have been thrilled by a purely secular call, has put itself trustfully into his hands, has accepted his hard doctrine of peaceful resistance, and has appointed him as its leader and prophet, its *Mahatma*, or Great Soul. We have the astonishing phenomenon of revolution led by a saint.

The unifier of India could not be a politician, he had to be a saint. Because Gandhi thought with his heart, all India has followed him. Three hundred million people do him reverence, and no man in the world wields so great a spiritual influence."

ALBERT EINSTEIN, Outstanding Physicist; Author of "Theory of Relativity"; Advocate of peace.

"A leader of his people, unsupported by any outward authority; a politician whose success rests not upon craft nor mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times risen superior.

Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth."

ROMAIN ROLLAND, French Philosopher and Author.
"Our object", Gandhi has said, "is friendship with the whole world. Non-violence has come to men, and it will remain. It is the annunciation of peace on earth." . . .The way to peace leads through self-sacrifice. This is Gandhi's message. The only thing lacking is the cross . . . One thing is certain: either Gandhi's spirit will triumph, or it will manifest itself again, as were manifested, centuries before, the Messiah and Buddha, till there finally is manifested, in a mortal half-god, the perfect incarnation of the principle of life which will lead a new humanity on to a new path."

LORD FENNER BROCKWAY, London (who represented the British Labor Party in the British Parliament).
"Mr. Gandhi is one of the great men on earth not only of the present time, but since the beginning of the record of man. It is a part of his greatness that now that I have written that sentence, I realize that Mr. Gandhi is not great at all. He is a little man, simple, trusting, truthful and straight as a child. Yet, this "littleness" has proved greater than all the greatness of statesmen, governors and generals; it has achieved results which none of them can claim. It has lifted a nation from its knees to its feet; it has defied a mighty Empire; it has the freedom of India so certain that no one can scarcely trouble to become irritated by Churchills, Amerys and Wavells and other great men who delay it for a momement in the history of Time."

LOUIS FISCHER, American Author of Mahatma's Biography.
"They were men of religion, in another era, Gandhi showed that the spirit of Christ and of some Christian fathers, and of Buddha and of some Hebrew prophets and Greek sages, could be applied in modern times and to modern politics. He did not preach about God or religion: he was a living sermon. He was a good man in a world where few resist the corroding influence of power, wealth, and vanity. There he sat four-fifths naked, on the earth in a mud hut in a tiny Indian village without electricity, radio, running water, or telephone. It was a situation least conducive to awe, pontification, or legend. He was in every sense down-to-earth. He knew that life consists of details of life."

RABINDRANATH TAGORE, Poet, Author; (His book Gitanjali won him the Nobel Prize for Literature).
"Mahatma Gandhi came and stood at the cottage door of the destitute millions, clad as one of themselves and talking to them in their own language. Here was the Truth at last, not a mere quotation out of a book. So the name of "Mahatma", which is given to him, is his true name. Who else has felt so many men of India to be of his own flesh and blood? At the touch of Truth, the pent-up forces of the soul are set free. As soon as true love stood at India's door, it flew open; all hesitation and holding back vanished. Truth awakened Truth. Strategem in politics is a barren policy - this was a lesson of which we were sorely in need. All honour to the Mahatma who made visible to us the power of Truth.

The Mahatma has won the heart of India with his love; for that we have all acknowledged his sovereignty. He has given a vision of the *Shakti* of Truth; for that our gratitude to him is unbounded. We read about Truth in books; we talk about it; but it is indeed a red-letter day, when we see it face to face. Rare is the moment in many a long year, when such good fortune happens. We can make and break Congresses every other day. It is at any time possible for us to stump the country preaching politics in English. But the golden rod which can awaken our country in Truth and Love is not a thing which can be manufactured by the nearest goldsmith. To the wielder of that rod our profound salutation! . . . From our Master, the Mahatma, - may our devotion to him never grow less! - we must learn the truth of love in all its purity."

॥ राम ॥

चित्रकुट धाम (तलगाजरडा)

॥ २।१॥

"एकं सद् विप्रा बहुधा वदन्ति"

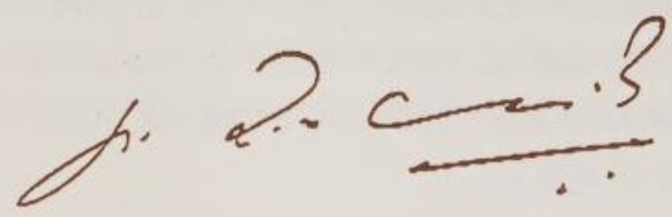
इस वेद वाक्य के अनुसार मेरी दृष्टिमें पू. गांधी बापू पूर्णतः आकाश वासी थे। उनकी कीर्ति फैल रही थी और सारा उनको एक महान् विभूति के रूप में स्वीकार कर रहा था। अहमदाबाद, विदेशों में भी उनके चाहने वाले थे। अफ्रीका में भी उनके चाहने वाले थे। ऐसी पहेलगा हिन्दुओं वालों के बीच उनका आदर था।

ऐसी महान विभूति के चरणों में वंदन।

जय सीताराम

तलगाजरडा

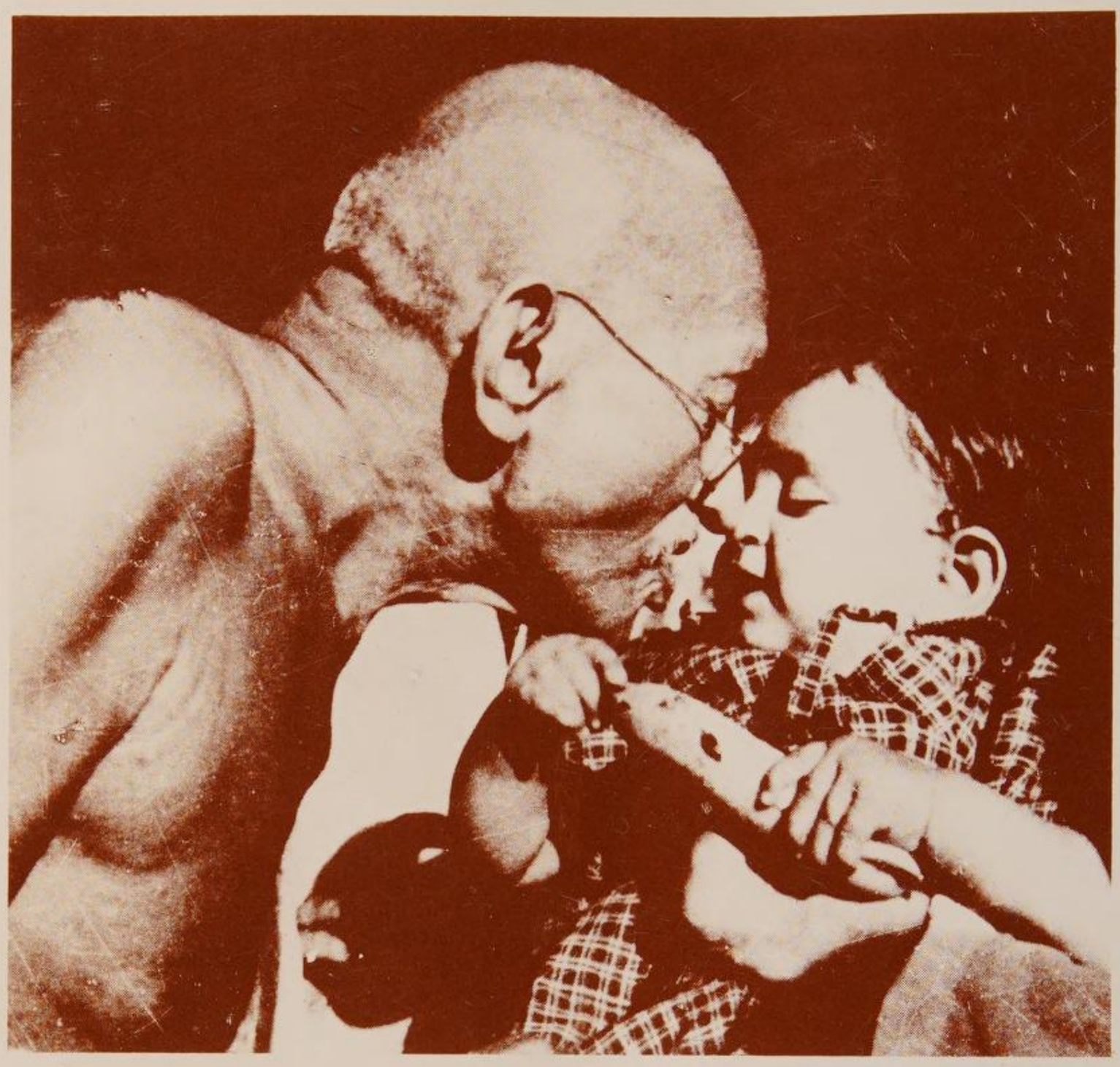
ता. १२-१०-'९४



SANTSRI MORARI BAPU; Modern Saint and Scholar.

The Truth is One and Sages call it differently. Keeping this scriptural saying as authority, I consider that Mahatma Gandhi, the father (of the nation) embodied all stages of life fully. He had his watch hanging from his waist belt. The belt symbolized the stage of celibacy. (During the young age, the children used to wear a tradtional belt around the waist). His spectacles (which provided power to the eyes) were the symbols of his family life filled with the vision of discrimination between good and evil. He always wore hand spun cloth - khadi, which symbolized the third stage of service. His stick was the symbol of the stage of renunciation (since those who renounced the world always carried a stick in their hand).

October 12, 1994 Chitrakoot Dham, Talgajarda



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H.R. and Rosemarie Shah
and is dedicated to the
loving memory of their daughter
ROMANTI SHAH.

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